

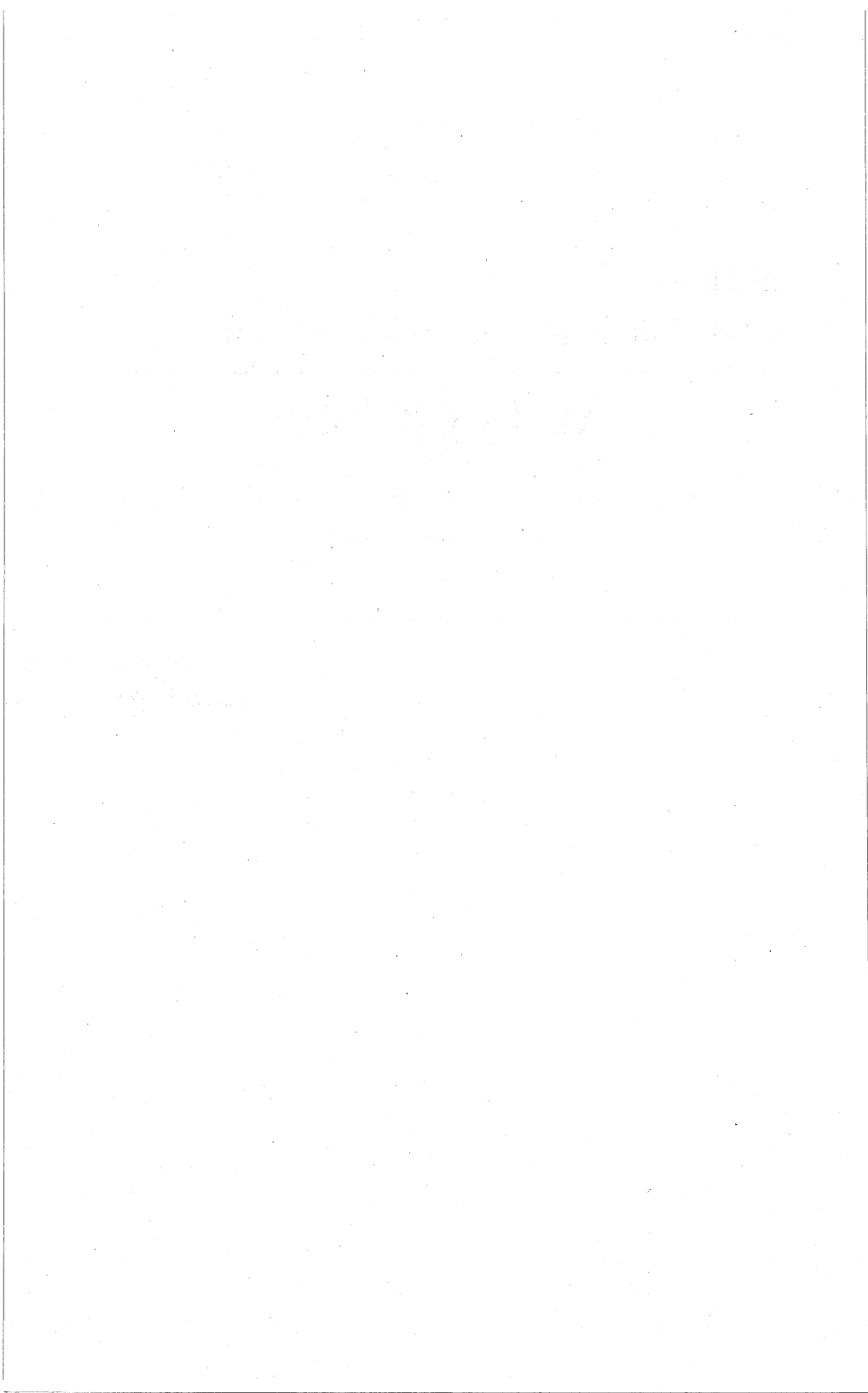
DĀR AS-SUNNAH CLASSIC COLLECTION

AT THEIR
FEET
PIETY TOWARDS
PARENTS

Ibn al-Jawzī (d. 597AH)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



al-Ḥāfiẓ

Abū'l-Faraj ibn al-Jawzī [d. 597AH]

At Their Feet

Piety Towards Parents

being a translation of his

'Kitāb al-birr al-wālidayn'



Allāh Most High said:

“Thank Me and thank your parents.”

[QUR'ĀN (31): 14]

At Their Feet Piety Towards Parents

al-Ḥāfiẓ Abū'l-Faraj ibn al-Jawzī



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FOREWORD

All praise belongs to Allāh Almighty. Glorified is He: the First, the Last, the All-Hearing and the All-Seeing. He is the sole Creator, Sustainer and Nourisher. To Him is our return. We praise Him for the countless blessings and gifts He has showered upon us. May His peace and blessings be upon our beloved Prophet Muḥammad, the seal of the prophets, the best of men to set foot upon this earth; the Chosen One. May peace and blessings be upon his family, his companions and all those who have tread in his footsteps, until the Last Day. We ask Allāh that he forgive us of our sins and shortcomings and that He gathers us in the company of the righteous and make us of those that hold fast to the Sunnah of *al-Muṣṭafā* as long as we live.

Allāh has blessed us in infinite ways. One of the greatest blessings He favoured us with is our parents, who took care of us tirelessly from birth. They have loved us unconditionally. They fed, and clothed and cleaned us when we were unable to do so. It is clear that we can never repay them for their efforts.

Sadly, in today's increasingly hedonistic and materialistic world, the rights of parents are often neglected in the rush for self-gratification. Many consider their parents backwards or a hindrance to chasing the tantalising but ultimately unfulfilling and fleeting pleasures this world has to offer. In a society devoted to the cult of youth the elderly are consigned to the side-lines. It is ironic

that in an era characterised by unprecedented progress in the field of communications, the communication between parents and children has deteriorated inexorably. One symptom of this malaise is the mushrooming of huge purpose-built residential and care homes for the elderly wherein parents are left to see out their days on their own.

Many people are unaware that seeking the pleasure of their parents will increase them in many of the things they desire, by virtue of achieving their Lord's pleasure, such as one's lifespan, one's sustenance and one's health. And more importantly they will enter Paradise beneath which rivers flow, an everlasting life, in the company of the righteous and the successful. As the reader will clearly see from the contents of this valuable work.

The intelligent ones acknowledge the rights of their parents and are grateful for their efforts. Unfortunately, it is commonplace nowadays to hear children being disrespectful to their parents. Some even go as far as cursing them. We seek Allāh's help and protection from all types of insolence. I have personally heard statements such as:

- "What have they ever done for me?"
- "My father did not spend any time with me while I was young."
- "My parents did not spend any money on me."
- "My parents have not done anything for me."

In some cases parents do indeed neglect or mistreat their children. Despite this, there is no justification for children to pay back their parents with hurt or throw abuse in kind. Children have rights, but the rights of their parents are far, far greater.

For the most part, parents raise children to the very best of their ability - sparing no expense, to the extent that they themselves would go without - so that their children can have a better life than they did.

While disservice to parents is becoming prevalent in some parts of communities around the world, it falls on the shoulders of the students of knowledge, callers and teachers of Islām to shoulder responsibility in tackling this scourge by identifying the causes and providing practical, tangible solutions.

Before you, dear reader, is the seventh instalment in a collection of works by the illustrious scholar of Islām, Imām Ibn Jawzī - published by Dār as-Sunnah Publishers - which I hope will be of great benefit to all those who happen upon it. The author has compiled many quotations from the Qur'ān and Prophetic narrations to recast the whole subject matter of honouring parents in an easy to understand method, which at times evokes emotional sentiments.

This text made me deeply reflect upon the relationship with my own parents. I have an awareness of my acute sense of falling short in regards to them. It has made me remorseful and yet at the same time, ignited within me a higher determination to bridge any failings I have in becoming a more dutiful son. May Allāh grant us *Tanfiq* and aid us in everything that leads to His Pleasure.

I ask Allāh, the Most High, to make this work sincerely for His sake, to forgive our sins and have mercy on our parents, for truly we can't appreciate their struggles for us. And the more we contemplate their efforts, the more we learn about a debt that can't be repaid.

FOREWORD

"My Lord! Bestow your Mercy on them both, even as they [cherished and] reared me when I was a child." [*Al-Isrā'* (17):24]

Finally, I end with the hope that this work will be a source of benefit for the author and all those who read it. I would like to thank all those who were involved in this noble project, from its conception, translation, review and design and publication. May Allāh reward them abundantly and add it to the scales of our good deeds, *Amin*.

Abū Muḥammad Tasaddaq
22nd Jamadil Awal 1437 AH
2nd March 2016

BIOGRAPHY OF THE AUTHOR

Ḥāfiẓ Abū'l-Faraj 'Abdu'l-Raḥmān ibn Jawzī

His Name and Lineage

He is Abū'l-Faraj Jāmal al-Dīn 'Abdu'l-Raḥmān ibn 'Alī ibn Muḥammad ibn 'Alī Ibn 'Ubayd Allāh Ibn al-Jawzī al-Qurashī al-Tamimi al-Bakrī from the family of Muḥammad ibn Abū Bakr *al-Ṣiddīq*, al-Baghdādī, al-Ḥanbalī.¹

His Birth and Upbringing

He was born in 509 or 510 A.H. Upon reaching adolescence, his aunt took him to Ibn Nāṣir from whom he learned a great deal. He came to love preaching while barely having reached the age of puberty, and from then started to give sermons to the people.

His father passed away when he was three years old so his aunt took care of him. His relatives were copper merchants so at times

¹ *Thail al-Raḥdatain*, p.21, *al-Bidāyah wa'l-Nihāyah*, p. 13/26.

in hadith hearings he would write his name as 'Abdu'l-Rahmān ibn 'Alī al-Ṣaffār [i.e. The Coppersmith].

His first ḥadīth hearing was in 556 A.H., as cited by al-Dhahabī.²

While still very young he became known as a religious person who would not socialise with anyone and would not eat from any food whose source was doubtful. He would only leave his house for prayer and he would not play with other kids. He was a person of very great determination and ambition and he spent all his life busy in seeking knowledge, preaching and authoring.³

His Teachers

Al-Ḥāfiẓ Ibn al-Jawzī has already introduced his teachers in his book *Mashyakhat Ibn al-Jawzī* [i.e. the scholars who taught Ibn al-Jawzī] where he listed many of them. In the field of ḥadīth he benefitted from accompanying Ibn Nāṣir, in Qur'ān and *Adab* [i.e. Manners] from Sibṭ al-Khiyāt and Ibn al-Jawālīqī. He was the last to narrate from al-Dinawari and al-Mutawakkili.⁴

His Students

Those who narrated from him include his son and companion, the great scholar Muḥyī al-Dīn Yūsuf who was a teacher in the

² *Thail al-Raudatain*, #21, *Thail 'ala Tabaqāt al-Hanabila*, 1/401, *Shatharāt al-Thabab*, 4/330.

³ *al-Bidāyah wa'l-Nihāyah*, 13/29, *Said al-Khatir*, 238.

⁴ *Siyar al-A'lam al-Nubulā'*, 21/366, 367.

institute of al-Musta‘sim billāh, his oldest son ‘Alī al-Nāsikh, his grandson, the preacher Shams al-Dīn Yūsuf ibn Farghalī al-Hanafī the author of *Mir'āt al-Zamān* (Mirror of Time), al-Ḥāfiẓ ‘Abd al-Ghanī, Shaykh Muwaffaq al-Dīn Ibn Qudāma, Ibn al-Dubaythī, Ibn al-Nājjar and al-Diyā.⁵

His Children

His grandson Abū al-Muẓfir and majority of those who wrote his biography say that he had three sons:

1. The oldest of them, Abū Bakr ‘Abd al-‘Azīz: He became a jurist in the school of Aḥmad and took knowledge from Abū al-Waqt, Ibn Nāṣir, al-Armawī and a group of his father's teachers. He traveled to the city of al-Musul where he preached and held sermons there for which he earned the people full acceptance. It is said that the family of al-Zahrazurī used to be jealous of him so they made someone put poison in his drink which caused him to die in al-Mūsul in 554 A.H. during the lifetime of his father.⁶
2. Abū al-Qāsīm Badr al-Dīn ‘Alī al-Nāsikh*
3. Abū Muḥammad Yūsuf Muḥyī al-Dīn⁷: He was the most

⁵ *Sīyar al-A‘lām al-Nubulā*, 21, 367.

⁶ *Thail Tabaqāt al-Ḥanabila*, 1/430, 431.

* Publishers note: For a detail biography of him please refer to, ‘*The Sincere Council to the Seekers of Sacred Knowledge*’, by Ibn Jawzī, published by Dār as-Sunnah, Birmingham, UK, 2011.

⁷ cf. *Sīyar al-A‘lām al-Nubulā*, 23/372, *al-Ibar*, 5/237, *Dīwal al-Islām*, 2/122, *al-Bidāyah wa'l-Nihāyah*, 13/203, *Thail Tabaqāt al-Ḥanabila*, 2/258-261, *al-‘Uṣṣud al-Masbūk*, 635, *Shatharūt al-Thabab*, 5/286287, Ibn Shattī: *Mukhtasar Tabaqāt al-Ḥanabila*, p.57.

intelligent and youngest son as he was born in 580 A.H. He became involved in preaching and held sermons after his father, in which he excelled and by which he was looked up to by his confreres. He then was appointed to control and supervise markets of Baghdād, and after that he was assigned to deliver the messages of the caliphs to kings of other different regions peculiarly to the Ayyūbī family in the Shām region. He held the position of teacher in the institute of caliph al-Mustāsim in 640 A.H. till he was killed in prison in 656 A.H. by Hulaku who occupied Baghdād and destroyed it. His three sons Jāmal al-Dīn, Sharaf al-Dīn and Tāj al-Dīn were killed with him. He has authored many works, including *Mā'adin al-Abriz fi Tafsir al-Kitāb al-'Aziz* and *al-Madhab al-Aḥmad fi Madhab Aḥmad*. Unlike his brother Abu al-Qāsim, he was a dutiful son who honored his father and treated him well.

His grandson mentioned that Ibn al-Jawzī had many daughters; Rabi'a, Sharaf al-Nisā', Zainab, Jauhara, Sitt al-'Ulama al-Sughra and Sitt al-'Ulama al-Kubrā.⁸

His Uniqueness as a Preacher

Excellent indeed are the words of al-Hāfiẓ al-Dhahabī about him: 'He was the leading figure in reminding the people and had no equal. He would recite pleasant poetry and eloquent prose spontaneously and his fine words and moving speech was abundant. There has never been anyone like him, not before him and not after him. He is the carrier of the flag of exhortation in its various forms. He had a pleasant appearance and a good voice and his talks had an impact on peoples' hearts. His lifestyle in general

⁸ *Mir'at al-Zamān*, 8/503, Abū Shamma: *Thail al-Randatain*, 26.

was beautiful.⁹ He also said: 'I believe there will not be another one like him.'¹⁰

Al-Hāfiẓ Ibn Rajab said: 'So we conclude that his gatherings of exhortation were one of a kind and nobody had heard of anything like them. They were gatherings of great benefit where the heedless would be reminded, the ignorant would come to know, the sinners would repent and the polytheists would become Muslims.'¹¹

His Works and Effects

Shaikh al-Islām Ibn Taymiyyah said in *al-Ajwiba al-Miṣriyyah*: 'Shaikh Abū'l-Faraj excelled in many sciences and has many writings to his account. He would write on many topics, and as I counted his works I found them to be over one thousand in number. Afterwards, I found out about other works as well.'¹²

Having mentioned some of his books, al-Dhahabī said: 'I don't know of a scholar who has written what this man has.'¹³

The virtuous teacher 'Abd al-Ḥamīd al-'Alūjī has written a book on his works which was printed in Baghdād in 1965. In this piece he researched their titles, their copies and copies that had been printed and put them in alphabetic order. Whoever wishes

⁹ *Sīyar al-A'lām al-Nubulā'*, 21/367.

¹⁰ *Sīyar al-A'lām al-Nubulā'*, 21/384.

¹¹ *Thail Tabaqāt al-Ḥanabila*, 1/410.

¹² *Thail Tabaqāt al-Ḥanabila*, 1/415, *al-Tāj al-Mukallal*, 70.

¹³ *Tathkirat al-Ḥuffāẓ*, 1344.

to know about these books should refer to this work, keeping in mind that many of the manuscripts mentioned therein by al-'Alūjī have now been printed.

He authored approximately 300 books, some of his printed works include:

- *Talqih Fubūm Abli al-Athār fi Mukhtasari al-Siyari wal Akbbār.*¹⁴ [Only a portion has been printed]
- *Al-Athkiyā' wa Akbbarahum.*¹⁵ [Printed]
- *Manāqib 'Umar ibn 'Abdul 'Aziz.*¹⁶ [Printed]
- *Rawhu al-Arwāh.*¹⁷ [Printed]
- *Shudhūr al-'Uqūd fi Tarikh al-'Uhūd.*¹⁸ [Manuscript]
- *Zād al-Masir fi 'Ilm al-Tafsir.*¹⁹ [Printed]
- *Al-Muntadham fi Tārikh al-Mulūk wal Umam.*²⁰ [Only 6 volumes have been printed]
- *Al-Dhabab al-Masbūk fi Siyaril Mulūk.*²¹ [Manuscript]
- *Al-Hamqa wal Mughaffalīn.*²² [Printed]

¹⁴ The book mentions the historical reports concerning the Prophet (ﷺ) and his companions.

¹⁵ A literature book in which he includes stories of intellectual people..

¹⁶ The book details the virtues of the Caliph, 'Umar ibn 'Abdul 'Aziz.

¹⁷ The book explains the concept of spirit and spirituality

¹⁸ An abridged version of the known history book *Tarikh al-Mulūk wal Umam.*

¹⁹ The book explains the science of *Tafsir.*

²⁰ The book mentions the history of nations and kings.

²¹ The book focuses on leaders and kings throughout history.

²² A literature book in which he reports the stories of idiots and fools.

- *Al-Wafa fi Fada'ili al-Mustafa*.²³ [Printed]
- *Manaqib 'Umar ibn al-Khattab*.²⁴ [Printed]
- *Manaqib Aḥmad ibn Hanbal*.²⁵ [Printed]
- *Gharib al-ḥadīth*.²⁶ [Printed]
- *Al-Tabqāq*.²⁷ [Only the first volume has been printed]

And also a considerable number of works in other fields of knowledge.

His Death

Ibn al-Jawzī passed away on Friday the 12th of Ramaḍān in 597 A.H and was buried next to the grave of Imam Aḥmad ibn Hanbal in the cemetery of Bāb Ḥarb.²⁸

²³ The book relates the virtues of the Prophet (ﷺ).

²⁴ The book relates the virtues of 'Umar ibn al-Khattab.

²⁵ The book relates the virtues of Imam Aḥmad ibn Hanbal.

²⁶ The book explains one major aspect of the science of ḥadīth i.e. the ghareeb ḥadīth.

²⁷ The book examines the authenticity of narrations used in the known book '*al-Ta'liq al-kabir*' of al-Qadi Abū Ya'la, and how classification of ḥadīth effected scholars views.

²⁸ For a more detailed biography of al-Hāfiẓ Ibn al-Jawzī, refer to: Ibn Athir's *al-Kamil*, 12/71, Sibṭ Ibn al-Jawzī: *Mir'at al-Zamān*, 8/481, al-Mundhirī: *al-Takmilā*, Biography 608, al-Bāghghal: *al-Mashyakha*, 140, Abū Shāmma: *Thail al-Raḍdatain*, 21, Ibn al-Sā'ī: *al-Jāmi'*, 9/65, Ibn Khalkān: *al-Wafayāt*, 3/140, al-Dhahabī: *al-'Ibar*, 4/297, *Dūwal al-Islām*, 2/79, *Tathkīrat al-Ḥuffāẓ*, 4/1342, *Sīyar al-'Alām al-Nubulā'*, 21/365, Ibn Kathīr: *al-Bidāyah wa'l-Nihāyah*, 13/26, Ibn Rajab: *Thail Tabaqāt al-Ḥanabila*, 1/399, al-Jazari: *Ghāyat wa'l-Nihāyah*, 1/375, Şiddīq Ḥasan Khan: *al-Tāj al-Mukallal*, 70, Ibn Shaṭṭī: *Mukhtasar Tabaqāt al-Ḥanabila*, p. 42.

INTRODUCTION

In the Name of Allāh, Most Beneficent, Most Merciful

THE ONE IN NEED OF THE Mercy of Allāh, Most High, the Shaykh, Imām Jamal al-Din Abū'l Faraj 'Abdu'l-Rahman ibn 'Ali ibn Muḥammad ibn al-Jawzi, may Allāh grant us benefit through him, said:

All Praise is due to Allāh Who commanded good treatment (of parents) and prohibited disobedience towards them, and may His blessings and peace be on our master Muḥammad, the truthful one and accepted, and on all his family and followers on the Day when rights will be exacted.

I have witnessed some youth in our time who do not pay any attention towards being good to their parents and do not regard it to be a necessary part of (our) religion. They raise their voices before their fathers and mothers as if they don't consider obedience to them to be an obligation. They cut off family relations which Allāh has commanded them to enjoin in the Qur'ān and for which He has issued the severest warnings if they are severed.

Sometimes they even abandon their relatives and speak out against them. They don't help those among them who are poor from the wealth they have been granted (by Allāh). It is as if they do not believe in the (cause and) reward for charity! They pay no attention whatsoever in performing good deeds - as if they do not carry any weight within the Shari'ah and in terms of common sense.

All of these things are supported by common sense and the Shari'ah has gone to great lengths in mentioning their reward and punishment.

I therefore felt the need to compile a (short) book on these obligations so that the unaware may take heed. I have arranged it into sections and chapters; and Allāh is the One who guides to the truth.

CHAPTER ONE

Rational Basis for Being Good to Parents and Enjoining Family Ties

RIGHTS DUE TO SOMEONE WHO renders a favour to you are not hidden to any person of logical discourse. After Allāh Almighty, there is no one who has realised a greater favour to any person than his own parents. His mother bore him in extreme difficulty while carrying him, and at the time of giving birth she went through great hardship and trouble. She did her best in bringing him up and spent sleepless nights tending to him ignoring all her other wants and desires. She gave preference to him over herself each and every time.

His father, in addition to being a cause for his existence, also gave him love, compassion and brought him up by working hard and spending on him. Thus a logical person knows the right of the one who renders a favour to him and tries to repay such favour. Not to recognise the right of the one who effects a favour is (from the) most despicable quality, especially if the person denies such a right and furthermore, repays it with evil.

A person who is dutiful and good to his parents should know that no matter how good he is to them he can never repay or thank them (for their rights and privileges).

- 1) Zur'ah Ibn Ibrāhīm narrated that a man came to 'Umar Ibn al-Khaṭṭāb (*radīy Allāhu 'anhu*) and asked, 'I have a mother who is very old and she is only able to fulfil her needs by riding on my back. I even wash her and turn my face away. Have I fulfilled her right?' He replied, 'No'. The man said, 'Did I not carry her on my back and put myself at her service?' 'Umar replied, 'She used to do that for you while wishing you live, but you (do it) wishing that she dies.'

'Umar (*radīy Allāhu 'anhu*) saw a man carrying his mother like a sack on his back and taking her around the Ka'bah for *tawāf* saying the following couplet, 'I carry my mother while she was the load bearer who used to feed me milk and sweet things'. Seeing this 'Umar remarked, 'For me to have my mother now and do what you did is more beloved to me than red camels.'

- 2) A man said to 'Abdullāh Ibn 'Umar (*radīy Allāhu 'anhumā*), 'I carried my mother on my back all the way from Khorasan until I made her complete the rites of *Hajj*. Do you think I have repaid her?' He said, 'No, not even for one contraction!'

The closeness of relatives can be likened to the closeness of parents to a child and a person should not be neglectful of such rights.

CHAPTER TWO

What Allāh Has Commanded With Regards to Kindness to Parents (*birr al-wālidayn*)¹ and Joining Family Ties (*ṣilah al-rahm*)

Allāh Most High said:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِ الَّذِينَ إِحْسَنُوا إِمَّا
يَبْلُغْنَ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿١٢٦﴾ وَأَخْفِضْ
لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
صَغِيرًا ﴿١٢٧﴾

“Your Lord has ordered that you worship none other

¹ The word *birr* in the Arabic language is used to describe righteousness, piety, reverence, devoutness and kindness among other things. Although like *ihsān*, it is a comprehensive word that contains many meanings. Allāh has promised Paradise to those who implement *birr*. Hence throughout this work *birr al-wālidayn* will be left without being translated.

than Him, and that you show *ihsān*² to the parents. If either or both of them reach old age with you, say no word of ‘*uff*’ (that shows ingratitude and impatience towards them), and do not be harsh with them, but speak to them respectfully and lower your wing in humility towards them in kindness and say, ‘O my Lord, have mercy on them just as they have raised me when I was young.’

[*al-Isrā’* (17): 23-24]

Abū Bakr Ibn al-Anbārī said, ‘This decree is not a judgement but a command and an obligation. The original linguistic meaning of *qaḍā* is to execute something perfectly.’

بِالْوَالِدَيْنِ إِحْسَانًا

“show *ihsān* to the parents.”

[*al-Isrā’* (17): 23]

means being good (*birr*) to them and honouring (*iqrām*) them. Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) said, ‘Do not dust your clothes in front of them to ensure no dust flies onto them.’

فَلَا تَقُلْ لَهُمَا أُفٍّ

“Do not say *uff* to them.”

[*al-Isrā’* (17): 23]

With respect to the word ‘*uff*’ there are five views:

1. Dirt of the fingernails, as stated by al-Khalīl
2. Dirt of the ears, as stated by al-Aṣma‘ī

² *Ihsān* is a word that holds many meanings and cannot be correctly translated into one word. In the context of dealing with parents as, goodness, compassion, affection, love and to give preference to that which pleases them. Therefore throughout this work *ihsān* will be left without being translated also.

3. Fingernail clippings, as stated by Tha'lab
4. To regard something with contempt (*ih̥tiqār*) or as little (*istisghār*), from the Arabic word 'uff' meaning 'to belittle.' This has been mentioned by Ibn al-Anbārī.
5. A stick or reed that you pick up from the ground, as related by Ibn Fāris.

I have learnt from my teacher Abū Maṣṣūr, the linguist, that the meaning of 'uff' is a 'stench' and originally comes from blowing off dust or something that falls on you. It was thereafter used for anything deemed little.

وَلَا تَنْهَرُهُمَا

“Do not be harsh with them”

[*al-Isrā'* (17): 23]

means 'do not speak in a rude manner or raise voice at them.'

According to 'Aṭā' Ibn Abī Rabāḥ it means, 'do not lift your hands towards them.'

وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٤﴾

“Speak to them respectfully”

[*al-Isrā'* (17): 23]

means that you should speak with gentleness and in the best way you can. Sa'īd Ibn al-Musayyib said, 'like how an errant slave speaks to his harsh master.'

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ

“Lower your wing in humility towards them”

[*al-Isrā'* (17): 24]

because of the compassion and mercy you feel for them.

The rights of parents (*ḥaqq al-wāliḍayn*) are made clear in the verse of the Qur'ān,

أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ

“Thank Me and thank your parents,”

[*Luqmān* (31): 14]

in which Allāh paired being thankful to Him with being thankful to parents.

CHAPTER THREE

What the Sunnah has Commanded Regarding Being Kind to Parents

- 3) Mu'ādh Ibn Jabal (*radīy Allāhu 'anhu*) narrated that the Messenger of Allāh (ﷺ) advised him saying, “Do not disobey your parents—even if they tell you to leave your family and your wealth.”³
- 4) Aḥmad said that Yaḥyā narrated to me from Ibn Abi Dhi'b from his maternal uncle, al-Hārith, from Ḍamurah from 'Abdullāh Ibn 'Umar (*radīy Allāhu 'anhumā*) who said, ‘I was married to a woman whom 'Umar disliked. He told me to divorce her and I refused. 'Umar then went to the Prophet (ﷺ) and he (the Prophet) said to me, “Obey your father!”⁴
- 5) 'Ubādah Ibn Ṣāmit (*radīy Allāhu 'anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Do not disobey your parents. If

³ *Irwā al-Ghālīl*, (7/89). Al-Albānī said all the narrators in the isnād were trustworthy. See also *Ṣaḥīḥ al-Targhīb*, #2516

⁴ Abū Dāwūd, #5138; Tirmidhī, #1189; Nasā'ī, #5464 and others. Graded as *ṣaḥīḥ* by Aḥmad Shākir in his checking of *Musnad Aḥmad*, (6/322).

they tell you to leave everything, then you do so!”⁵

- 6) Jābir (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Be good to your fathers and your sons will be good to you!”⁶

Zayd Ibn ‘Alī Ibn Ḥusayn (*radīy Allāhu ‘anhum*) said to his son Yaḥya, ‘Allāh Most High and Blessed was not satisfied with how you would treat me so He advised you with respect to me but He was pleased with how I would treat you so He did not advise me with respect to you.’⁷

⁵ *Majmū‘ al-Zawā‘id*, (4/219). Al-Ḥaythāmī said Salamah Ibn Shurayḥ’s condition is now known, while the rest of the narrators in the isnād are trustworthy.

⁶ *Lisān al-Miṣṣān*, (6/8). Al-Daraqūṭnī said this narration is not confirmed or proven from Abū Zubayr nor from Mālik.

⁷ A-‘Ijlūnī mentioned it in *Kashf al-Khafā’*, (1/515).

CHAPTER FOUR

Giving Preference to Being Good to Parents Over *Jihād* and *Hijrah*

- 7) ‘Abdullāh Ibn ‘Amr (*radīy Allāhu ‘anhumā*) narrated that a man came to ask the Prophet (ﷺ) permission to go out for *jihād*. The Prophet (ﷺ) asked him, “Are your parents alive?” The man replied, ‘Yes.’ The Prophet (ﷺ) said, “Your *jihād* is in (serving) them.”⁸
- 8) ‘Abdullāh Ibn ‘Amr (*radīy Allāhu ‘anhumā*) narrated that a man came to pledge allegiance to the Prophet (ﷺ) and said, ‘I have come to pledge allegiance to you for the migration and have left my parents behind crying.’ The Prophet (ﷺ) said, “Go back to them and make them smile just as you had made them cry.”⁹
- 9) Abū Sa‘īd al-Khudrī (*radīy Allāhu ‘anhu*) narrated that a man

⁸ Bukhārī, #3004

⁹ Abū Dāwūd, #2528; Nasā‘ī, #3068; *Musnad* Aḥmad, #6311 and others. Graded as *ṣaḥīḥ* by Aḥmad Shākir in his checking of *Musnad* Aḥmad, (9/202); and Al-Albānī in *Ṣaḥīḥ al-Nasā‘ī*, #4174.

from Yemen migrated to the Prophet (ﷺ) and the Prophet (ﷺ) asked him, “Are your parents in Yemen?” The man replied, ‘Yes.’ The Prophet (ﷺ) asked, “Did they give you permission to come?” The man said, ‘No.’ The Prophet (ﷺ) said, “Go back to your parents and ask them permission. If they give you permission then fine. Otherwise serve and be good to them.”¹⁰

- 10) Ibn ‘Abbās (*raḍiy>Allāhu ‘anhumā*) narrated that a woman came together with her son who wanted to go for *jihād* but she was stopping him. The Prophet (ﷺ) said, “Stay with her and you will get the same reward that you wish for.”¹¹
- 11) ‘Abdullāh Ibn ‘Amr (*raḍiy>Allāhu ‘anhumā*) narrated that a man came to ask the Prophet (ﷺ) for permission to go out for *jihād*. The Prophet asked him, “Are any of your parents alive?” The man replied, ‘Yes, my mother.’ The Prophet (ﷺ) said, “Go and serve and be good to her.” The man left and proceeded to untie his saddle. The Prophet (ﷺ) then said, “The pleasure of the Lord lies in the pleasure of parents.” This is how the ḥadīth has been transmitted.¹²

¹⁰ Abū Dāwūd, #2530. See also Ibn Ḥajr, *Fath al-Bārī*, #5627

¹¹ Ṭabarānī, *Muḥjam al-Kabīr*. Al-Ḥaythamī said in his *Majmū‘ al-Zawā‘id*, (4/192) that the isnād contained Rushdīn Ibn Karīb who is very weak.

¹² Bayhaqī, *Shu‘ab al-Īmān*, #7327 and others. It was also narrated from ‘Abdullāh Ibn ‘Amr (*raḍiy>Allāhu ‘anhumā*) that the Prophet (ﷺ) said: “The pleasure of the Lord is in the pleasure of one’s father and the anger of the Lord is in the anger of one’s father.” Recorded in Tirmidhī, #1821 and classed as ḥasan by al-Albānī in *al-Silsilah al-Ṣaḥīḥah*, #516.

CHAPTER FIVE

The Most Beloved Action in Allāh's Sight is Being Good to Parents

- 12) Abū 'Amr al-Shaybānī pointed to the house of 'Abdullāh Ibn Mas'ūd (*radīy Allāhu 'anhu*) and said, "The owner of this house told us that he asked the Messenger of Allāh (ﷺ) about which action is the most beloved to Allāh. The Prophet (ﷺ) said, "Prayer (*ṣalāh*) on time." He then asked him which was next and the Prophet (ﷺ) said, "*Birr al-wālidayn*." He then asked him which was next and the Prophet (ﷺ) said, "Striving in Allāh's path."¹³

¹³ Bukhārī, #498 and Muslim, #125

CHAPTER SIX

Being Good to Parents Increases One's Lifespan

- 13) Sahl Ibn Mu'ādh narrated from his father who said that the Messenger of Allāh (ﷺ) said, "Glad tidings for the one who is good to his parents and may Allāh increase his lifespan."¹⁴
- 14) Abū Sa'īd al-Khudrī (*radīy Allāhu 'anhu*) and Abū Hurayrah (*radīy Allāhu 'anhu*) narrated that the Prophet (ﷺ) said, "O son of Adam! Be good to your parents and enjoin family ties, your affairs will be made easy for you and your lifespan will be increased. Obey your Lord and you will be called intelligent, and do not disobey Him for you will be called ignorant."¹⁵

¹⁴ Hākim, *al-Mustadrak*, #7322; Ṭabarānī, *Muḥjam al-Kabīr*, (20/198) and others. Ibn Ḥajr al-Asqalānī said in *Ithāf al-Muḥrab*, (13/220) that the isnād contained Zabān Ibn Fa'id, who is weak. See also *Da'if al-Jāmi' al-Ṣaḡīr*, #5502.

¹⁵ Ibn al-Jawzī, *al-Birr wa'l-Ṣilāh*, #18. Ibn Ḥajr said it was *mawḍū'* (fabricated) in his *al-Muṭālib al-Āliyyah*, (3/419).

- 15) Salmān al-Farsī (*radīy Allāhu ‘anhu*) reported that the Prophet (ﷺ) said, “Nothing increases lifespan besides being good to parents.”¹⁶ Thawbān also narrated the same.
- 16) Anas Ibn Mālik (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Whoever wishes that Allāh lengthens his life and increases his sustenance, let him be good to his parents and enjoin his family ties.”¹⁷

¹⁶ Ibn Mājah, #87; *Musnad Aḥmad*, #21795 and others. Tirmidhī graded it ḥasan gharīb (see *Tabdhīb al-Tabdhīb*, (8/290). Al-Albānī said it was ḥasan in his checking of *Ṣaḥīḥ ibn Mājah*, #73.

¹⁷ *Musnad Aḥmad*, #13149; Ibn Abī Dunyā, *Makārim al-Akblāq*, #238 and others. Al-Ḥaythāmī said in his *Majmū‘ al-Zawā‘id*, (8/139) that all the narrators in the isnād were trustworthy. Al-Albānī said it was ḥasan li-ghayribi in his *Ṣaḥīḥ at-Targhib wa’l-Tarhib*, #2488.

CHAPTER SEVEN

How to Be Good to Parents

Showing *birr* to them is by obeying whatever they ask of you and tell you to do, as long as it is not something forbidden. Their instructions should be given preference over optional (*nāwafil*) prayers. Stay away from what they prohibit you. Spend on them. Seek out for the things they like. Serve them excessively. Observe respect and dignity with them. Don't raise your voice or stare at them. Don't call them by their names. Walk behind them. Be patient over anything they do that you dislike.

- 17) [‘Abdullāh Ibn Qawīd said]: I heard Ṭalq Ibn ‘Alī saying that the Messenger of Allāh (ﷺ) said, “If I was with my parents or with one of them after I had begun my prayer having recited the opening chapter and they called me saying ‘O Muḥammad,’ I would have said, ‘Here I am!’”¹⁸
- 18) Abū Ghassān al-Ḍhabbī narrated that he once went out

¹⁸ Bayhaqī, *Shu‘ab al-Īmān*, (6/2680). Bayhaqī said it was weak due to Yāsīn Ibn Mu‘ādh in the isnād. Ibn al-Jawzī included it in his collection of fabricated narrations *al-Mawḍū‘āt*, (3/283).

walking at the outskirts of Madīnah and his father was walking behind him. He met Abū Hurayrah (*radīy Allāhu ‘anhu*) who asked, ‘Who is this person walking behind you?’ I said, ‘My father.’ He said, ‘You have done a wrong thing and have contradicted the Sunnah. Don’t walk in front of your father! Walk behind him or on his right! Don’t let anyone come in between you and him. Don’t take the piece of meat (i.e. food) your father looked at because perhaps he desires it. Do not stare at your father. Do not sit until he sits and do not sleep until he sleeps.’

It is related that Abū Hurayrah (*radīy Allāhu ‘anhu*) saw two men and asked one of them, ‘Who is this to you?’ He replied, ‘My father.’ Abū Hurayrah (*radīy Allāhu ‘anhu*) said, ‘Do not call him by his name. Do not walk in front of him and do not sit before he does so.’¹⁹

Ṭaylah narrated that he said to Ibn ‘Umar (*radīy Allāhu ‘anhumā*), ‘My mother is with me.’ Ibn ‘Umar said, ‘By Allāh, if you speak nicely to her and feed her you will definitely enter paradise as long as you abstain from major sins.’²⁰

Hishām Ibn ‘Urwah narrated from his father about the verse,

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ

“Lower your wing in humility towards them in kindness.”

[*al-Isrā’* (17): 24]

¹⁹ *Ṣaḥīḥ Adab al-Mufrad*, #32.

²⁰ *Ṣaḥīḥ Adab al-Mufrad*, #6

then he said, ‘Don’t refrain from anything that they love,’²¹

When al-Ḥasan was asked about *birr al-wāliḍayn* he said, ‘That you give them whatever you have and you obey them as long as it is not a sin.’²²

It is narrated from ‘Umar (*radīy Allāhu ‘anhu*) that he said, ‘To make your parents cry is being disobedient to them.’²³

Salām ibn Miskīn narrated that he asked al-Ḥasan, ‘Must a man command his parents to do good and forbid them from evil?’ Al-Ḥasan replied, ‘If they accept then its ok. If they don’t like it, then leave it (and don’t push them).’

Al-‘Awām said that he asked Mujāhid, ‘The caller calls for prayer and my father’s messenger calls me. (What should I do?)’ He replied, ‘Respond to your father!’

Ibn al-Munkadir said, ‘If your father calls you while you are praying, respond to him.’²⁴

‘Abdu’l-Ṣamad said that he heard Wahb saying, ‘In the Gospel it is mentioned that the height of being good to parents is that you give

²¹ Ibn Abī Dunyā, *Makārim al-Akhlāq*, #216. Ḥamad Ibn al-Sarrī, *al-Zuhd*, #968. *Tafsīr al-Ṭabarī*, [*al-Isrā’*] (17): 24].

²² *Al-Musannaf ‘Abdu’l-Raḥḥāq*, #9069. ‘Abdullāh Ibn Mubārak, *al-Birr wa’l-Ṣilab*, #10

²³ *Ṣaḥīḥ Adab al-Mufrad*, #6

²⁴ Ibn Rajab, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, (6/386). He said this narration was mursal. (Note: The prayer mentioned is supererogatory (*nawāfila*)).

them their wealth in full and you feed them from what you have.’

‘Abdullāh Ibn ‘Awn said, ‘Looking at your parents is an act of worship.’²⁵

²⁵ Al-Daylamī, #4701. Al-Albānī said it was mawḍū‘ (fabricated) in *Silsilah Ahādīth al-Da‘īfab*, (1/531) #356.

CHAPTER EIGHT

Giving Preference to the Mother in Doing Good (*birr*)

- 19) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that a man asked, ‘O Messenger of Allāh! Who among people is most deserving of my fine treatment?’ He (ﷺ) said, “Your mother.” He again asked, ‘Who’s next?’ “Your mother”, the Prophet (ﷺ) replied again. He asked, ‘Who’s next?’ He (the Prophet (ﷺ)) said again, “Your mother.” He again asked, ‘Then who?’ Thereupon he (ﷺ) said, “Then your father.”²⁶
- 20) Miqdām Ibn Ma’dyikarbin (*radīy Allāhu ‘anhu*) narrated that the Prophet (ﷺ) said, “Allāh advises you to be good to your mothers. Allāh advises you to be good to your mothers. Allāh advises you to be good to your mothers. Allāh advises you to be good to the one closest to you and then to the next

²⁶ Bukhārī, #5971; Muslim, #2548; Ibn Mājah #20706; Tirmidhī, #1815; *Musnad* Aḥmad, #19582 and others. Ibn Ḥibbān said it was ṣaḥīḥ, #434; Al-Ḥaytāmī al-Makkī graded it ṣaḥīḥ in his *al-Zawajir*, (2/66) and al-Albānī in his *Ghāyat ul-Marām*, #276.

closest.”²⁷

- 21) Khaddāsh ibn Salāmah reports that the Prophet (ﷺ) said, “I advise a man to be good to his mother. I advise a man to be good to his mother. I advise a man to be good to his mother. I advise a man to be good to his father. I advise him to be good to any person that is close to him.”²⁸

Al-Awzā’i narrated that Makhūl said, ‘If your mother calls you whilst you are praying, respond to her. If your father calls you don’t respond until you finish.’²⁹

- 22) Anas (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Paradise is under the feet of mothers.”³⁰
- 23) Abū ‘Abdu’l-Raḥmān al-Sulamī said that a man came to Abū’l-Dardā’ and said, ‘My wife is the daughter of ‘Umar and I love her, but my mother instructs me to divorce her.’ Abū’l-Dardā’ said, “I cannot tell you to divorce her nor can I tell you to disobey your mother. However I can relate to you a ḥadeeth that I heard from the Messenger of Allāh (ﷺ) who said, “The mother is the straightest door to para-

²⁷ Bukhārī *al-Adab al-Mufrad*, #60. Ibn Ḥajr graded it ḥasan in his *Talkhīṣ al-Ḥabīr*, (4/1304); Al-Shawkānī in his *Nayl al-Awtar*, (7/136); and ṣaḥīḥ by al-Albānī in his *Ṣaḥīḥ al-Jāmi’ al-Ṣaḥīr*, #1924 and checking of *Adab al-Mufrad*, #44

²⁸ Ṭabarānī, *Mu’jam al-Awsaṭ*, (3/53). Al-Albānī said it was ḍa’if in his *Da’if al-Jāmi’*, #2120.

²⁹ Ibn Abī Shaybah in his *al-Mussanaf*, (2/191) and Bayhaqī, *Shu’ab al-Īmān*, (6/190)

³⁰ Shihāb in his *Musnad*, (1/102); Daylamī in *al-Firdaws* (2/447) and others.

dise. So you can keep her if you wish or leave her.”³¹

- 24) Jāhimah al-Sulamī (*raḍiy Allāhu ‘anhu*) narrated that he came to the Prophet (ﷺ) asking his permission to go for *jihād*. The Prophet (ﷺ) asked him, “Do you have a mother?” He said, ‘Yes.’ The Prophet (ﷺ) replied, “Look after her because paradise lies at her feet.”³²
- 25) Ibn ‘Abbās (*raḍiy Allāhu ‘anhumā*) narrated that the Prophet (ﷺ) said, “Whoever kisses his mother’s eyes, it will be a cover for him from the fire.”³³
- 26) Anas (*raḍiy Allāhu ‘anhu*) related that a man came to the Prophet (ﷺ) and said, ‘I wish to go for *jihād* but I’m unable to.’ The Prophet (ﷺ) asked him, “Are any of your parents alive?” He said, ‘My mother.’ The Prophet (ﷺ) said, “Then prove your excuse to Allāh by being good to her. If you do so, then you are (like) a person making *Hajj*, *Umrah* and *Jihād* if your mother is happy. Be mindful of Allāh and show birr to her.”³⁴

³¹ Tirmidhī, #1900 who said it was ṣaḥīḥ. Ibn Mājah, #2080 and others; al-Albānī graded it ṣaḥīḥ in his checking of *Ṣaḥīḥ ibn Mājah*, #2970

³² Nasā’ī, #3104. Al-Albānī graded it as ḥasan ṣaḥīḥ in his checking of Nasā’ī.

³³ Bayhaqī, *Sbu‘ab al-Īmān*, #7359. Ibn Adī said this narration is munkar in his *al-Kāmil*, (2/393); al-Albānī said it was mawḍū‘ in *Silsilah Aḥādīth al-Da‘īfab*, #1116

³⁴ Ṭabarānī, *Mu‘jam al-Awsaṭ*, (3/199) and (4/372). Al-Ḥāfiẓ al-‘Irāqī said the narration was ḥasan in his *Takhrīj al-Iḥyā’*, (2/270); Ḥaythamī said the narrators were all trustworthy (*Majmū‘ al-Zawā‘id*, (8/141)). Al-Albānī said it was ḍa‘īf in *Da‘īf al-Tarḡīb wa’l-Tarḥīb*, #1475

27) Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) narrated that the Prophet (ﷺ) said, “If a man looks at his mother once with mercy he will receive the reward of one accepted *Hajj*.” He was asked, ‘O Messenger of Allāh, even if he looks at her a hundred times a day?’ He replied, “Even if he looks at her a hundred times a day. Allāh Almighty is much more generous and pure.”³⁵

Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) also narrated that a man came to him and said, ‘I proposed to a woman but she refused to marry me. Then somebody else proposed to her and she was inclined to marry him. I became jealous and killed her. Is there any repentance for me?’ He asked him, ‘Is your mother alive?’ The man said, ‘No.’ He said, ‘Repent to Allāh and gain closeness to Him as much as you can.’

Somebody then asked Ibn ‘Abbās (*radīy Allāhu ‘anhumā*), ‘Why did you ask him about his mother’s being alive?’ He replied, ‘I don’t know of any action that is closer to Allāh Almighty than showing *birr* to your mother.’³⁶

Abū Nawfal narrated that a man came to ‘Umar (*radīy Allāhu ‘anhu*) and said, ‘I killed someone.’ He said, ‘Woe to you! Was it deliberate or in error?’ The man said, ‘In error.’ ‘Umar asked, ‘Are any of your parents alive?’ The man replied, ‘Yes.’ He again asked, ‘Your mother?’ The man said, ‘It’s my father.’ ‘Umar said, ‘Go and be show *birr* to him.’ When the man left ‘Umar said, ‘By the One

³⁵ Al-Munāwī, *Fayḍ al-Qadīr*, (5/483); Bayhaqī, *Shu‘ab al-Īmān*, #7357. Al-Albānī said this narration was *mawḍū‘* in his checking of *al-Miskhāt al-Maṣābiḥ*, (3/72), #4944.

³⁶ *Al-Adab al-Mufrad*, #15. Authenticated by al-Albānī in his checking of *Ṣaḥīḥ Adab al-Mufrad*, #4, see also *Silsilah Aḥādīth al-Ṣaḥīḥah*, (6/711).

in Whose hand my soul lies, if his mother was alive and he showed *birr* to her, it is my hope that the fire will never touch him.’

Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) narrated that whilst a man was drawing water from his pond, a rider, suffering of thirst, came and asked permission to drink water and give his animal to drink. The man tied his camel and proceeded to the water. When the animal saw the water it went close to it and dug it up. The man stood up, took a sword and struck the rider with it until he killed him. Thereafter he went out asking people (about attaining repentance). He met some Companions of the Messenger of Allāh (ﷺ) and asked them, but they all gave him no hope. Finally he came to one of them³⁷ who asked him, ‘Can you bring him back (back to live) as he had come?’ The man said, ‘No.’ He again asked, ‘Can you look for a tunnel in the earth or a staircase in the heaven?’ The man replied, ‘No.’ He asked, ‘Can you live forever without dying?’ The man stood up and began to walk away rejected. He then asked him, ‘Do you have parents?’ The man said, ‘My mother is alive.’ He said to him, ‘Look after her and show *birr* to her. If he entered the fire then Allāh distances whoever He distances.’

It is narrated that al-Ḥasan said, ‘The mother is entitled to two thirds of reverence (*birr*) and the father is entitled to one third.’³⁸

Ya‘qūb al-‘Ajli narrated that he said to ‘Aṭā’, ‘My mother stops me from going for prayer in congregation on a rainy night.’ He said, ‘Obey her!’

³⁷ Meaning Ibn ‘Abbās (*radīy Allāhu ‘anhumā*)

³⁸ Bayhaqī, *Shu‘ab al-Īmān*, (1/187).

'Aṭā' narrated that a man's mother took an oath that he will only offer obligatory prayers and only fast in Ramaḍān. 'Aṭā' said, 'He should obey her.'

Al-Ḥasan was asked about a man whose father took an oath for something and then his mother took an oath for the opposite. He said, 'He should obey his mother.'

Rifa'ā Ibn Iyās said, 'I saw Ḥāris al-'Aklī weeping at the funeral of his mother.' Somebody remarked, 'You are crying?' He said, 'Why should I not cry when one of the doors of paradise has been closed!'

Rifa'āh Ibn Iyās narrated that when the mother of Iyās Ibn Mu'āwiyah passed away he began to cry. Somebody remarked, 'You are crying?' He said, 'O my Lord, advise me.' He said, 'I advise you with regards to your mother for she bore you in weakness after weakness.' He asked, 'Then who?' He said, 'Your mother.' He asked again, 'Then who?' He said, 'Your mother then your father.'

Hishām Ibn Ḥasān said that I asked al-Ḥasan, 'I learn the Qur'ān whilst my mother waits for me for supper.' Al-Ḥasan said, 'Having supper with your mother and pleasing her is dearer to me than a voluntary *Hajj* that you make.'

Ḥasan Ibn 'Amr narrated that he heard Bishr Ibn al-Ḥārith saying, 'A child staying close to his mother where she can be heard is better than one striking his sword in the path of Allāh Almighty; and looking at her is better than everything else.'

Abū Ḥāzim narrated that 'Umarah said that he heard his father

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saying, 'Woe to you! Don't you know that looking at your mother is an act of worship! Then, what about showing *birr* to her!'

CHAPTER NINE

How A Child Can Repay His Parents

- 28) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that the Prophet (ﷺ) said, “A child cannot repay his parents unless he finds them as slaves and sets them free.”³⁹

The Shaykh said: It has been established that when a child purchases his father, he becomes free by the purchase itself and must verbalise the emancipation. This is the view of all the scholars besides Dāwūd (al-Dhahirī).

The ḥadīth therefore has two meanings. The first is that freedom is attributed to him because it is established by the purchase itself. The second is more intricate and this is that repaying a father is not conceivable because it is not conceivable that his son can free him as the father becomes free by the purchase itself. This then is similar to the verse of the Qur’ān:

³⁹ Muslim, #2787; Abū Dāwūd, #4473; Tirmidhi, #1825 and others.

وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

“They will not enter paradise until a camel enters the eye of the needle.”

[*al-A'raf* (7): 40]

CHAPTER TEN

Reward for Being Good to Parents

- 29) ‘Abdullāh Ibn ‘Umar (*radīy Allāhu ‘anhumā*) narrated that the Messenger of Allāh (ﷺ) said, “While three persons were traveling, they were overtaken by rain and they took shelter in a cave in a mountain. A big boulder fell from the mountain over the mouth of the cave and blocked it. They said to each other, ‘Think of such righteous deeds that you did for Allāh’s Sake only, and invoke Allāh through referencing those deeds so that Allāh may relieve you from your difficulty. One of them said, ‘O Allāh! I had my parents who were very old and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start by giving the milk to my parents first before giving to my children. One day I went far away in search of a grazing place (for my sheep), and didn't return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents though my children were crying (from

- hunger) at my feet. I remained standing like this until the day dawned. O Allāh! If you know I had done this only for seeking Your Pleasure, then please let there be an opening through which we can see the sky.’ So Allāh made for them an opening through which they could see the sky.” He then mentioned the rest of the ḥadīth.⁴⁰
- 30) ‘Ā’ishah (*radīy Allāhu ‘anhā*) narrated that I dreamt that I was in paradise and I heard someone reciting Qur’ān. I asked, ‘Who is that?’ They replied, ‘Ḥāritha Ibn Nu‘mān.’ The Messenger of Allāh (ﷺ) then said, “Such is showing *birr* to parents. He was the best of all people in showing *birr* to his mother.”⁴¹
- 31) Makḥūl narrated that delegation of al-Ash‘arīn came to the Messenger of Allāh (ﷺ) who asked them, “Is Waḥrah among you?” They replied, ‘Yes.’ He (ﷺ) said, “Allāh has entered her into paradise due to her *birr* to her mother who was a polytheist. Their locality was attacked and she carried her mother and ran with her into the hot sands. When her feet would burn she would sit, make her mother sit in her lap and shield her from the sun. When she had rested she would carry her again.”⁴²
- 32) ‘Abdu’l-Raḥmān Ibn Samurah (*radīy Allāhu ‘anhū*) narrated that once the Messenger of Allāh (ﷺ) came out to them

⁴⁰ Bukhārī, #2215, #2333; Muslim, #1743 and Aḥmad (2/116).

⁴¹ *Musnad* Aḥmad, #24768; Ṣaḥīḥ Ibn Ḥibbān, #7015. Al-Wāḍi‘ said the narration was ṣaḥīḥ in his checking of *Musnad* Aḥmad, #1555.

⁴² al-Kharā’iṭī in *Makārim al-Akḥlāq*, a similar narration is found in Imām Bayhaqī, *Shu‘ab al-Īmān*, (6/2694) who said it was mursal.

whilst they were sitting in the *Masjid* of al-Madīnah and said, "I saw a man from my community to whom the Angel of Death had come to take away his soul. But then his good treatment (*birr*) of his parents came and repelled him."⁴³

⁴³ Ibn Taymiyyah said in his *Mustadrak 'ala al-Majmu'* (1/99) that it was a ḥasan narration with (supporting) witness from the Sunnah [see also *al-Wābil al-Ṣayyib*, p.113]. Ibn Mulaqqīn said the narration was ḥasan jayyid in his *Sharḥ al-Bukhārī*, (28/273). Ibn Ḥibbān said it was munkar in his *al-Majruhīn*, (2/385). Al-Albānī said it was ḍa'if in his *Da'if al-Jāmi' as-Ṣaghīr*, #2086.

CHAPTER ELEVEN

Reward for Spending on the Parents

- 33) Abū'l-Dardā' (*raḍiy Allāhu 'anhu*) narrated that 'Umar (*raḍiy Allāhu 'anhu*) said, 'We were with the Messenger of Allāh (ﷺ) on a mountain overlooking a plain. I saw an impressive young man and remarked, 'What a fine young man, if he could only spend his youth in Allāh's path!' At this the Messenger of Allāh (ﷺ) said, "O 'Umar, perhaps he is already in Allāh's path and you don't realise it!"

Then the Prophet (ﷺ) went up to him and asked, "O young man, are you looking after anyone?" He replied, 'My mother.' The Prophet (ﷺ) said, "Take good care of her for paradise lies at her feet."⁴⁴

- 34) Muwarriq al-'Ajālī (*raḍiy Allāhu 'anhu*) narrated that the Prophet (ﷺ) asked, "Do you know of any expense better

⁴⁴ A similar narration is found in *al-Mustadrak*, #2433; Bayhaqī, #16390 and others. Scholars of ḥadīth have differed greatly on authenticity of its isnāds of narrations, however they agree that the implied meaning of the narration is correct.

than that in Allāh's path?" They replied, 'Allāh and His Messenger know best.' He (ﷺ) said, "What a son spends on his parents is better."⁴⁵

⁴⁵ Ibn Mubārak, *al-Birr wa'l-Ṣīlah*, #41.

CHAPTER TWELVE

Those Who Went Out Of Their Way To Be Good To Their Parents

‘Ā’ishah (*radīy Allāhu ‘anhu*) says, ‘There were two men from the Companions of the Messenger of Allāh (ﷺ) who were the best to their mother in this *Ummah*—‘Uthmān Ibn ‘Affān and Ḥārithah Ibn Nu‘mān.

‘Uthmān (*radīy Allāhu ‘anhu*) said, ‘I was not able to look straight at my mother ever since I accepted Islām.’

Ḥārithah (*radīy Allāhu ‘anhu*) used to delouse his mother’s head and feed her with his hands. He would never question her about anything she instructed but would ask those who were with her later on, ‘What did my mother mean?’

It is narrated that whenever Abū Hurayrah (*radīy Allāhu ‘anhu*) would leave his house he would stand at his mother’s door and say, ‘Peace on you O my mother, and Allāh’s mercy and blessings.’ She would reply, ‘And on you be peace, O my son, and Allāh’s mercy and blessings.’ He would then say, ‘May Allāh bless you as you had

nurtured me when I was young.' She would reply, 'May Allāh bless you as you have been good to me in my old age.'

He would do the same when he returned.

Abū Umāmah (*radīy Allāhu 'anhu*) narrated that Abū Hurayrah (*radīy Allāhu 'anhu*) used to carry his mother to the toilet and place her down because she was blind.

Ibn Sīrīn said, 'I had a date palm worth a thousand *dirhams* and I dug it up for its tuber. People said to me, 'You dug up a date-palm worth so much for a tuber worth two dirhams.' I said, 'My mother asked me for it. If she had asked me for more than that I would have done that too.'

Sufyān Thawri said, 'Ibn al-Ḥanafīyah used to wash his mother's hair with soap, comb it and apply dye to it.'

Zuhri said that Ḥasan Ibn 'Alī (*radīy Allāhu 'anhumā*) would never eat with his mother although he was the best of all people to her. When he was asked about this he said, 'I fear that if I eat with her and she looks at something but I don't know about it and I eat it. In that way I would have done wrong to my mother.' In one narration it is reported that he said, 'I fear that my hand would take something before she could.'

Isma'īl Ibn 'Awn narrated that a man came to Ibn Sīrīn when his mother was with him and asked (another person), 'What's the matter with Muḥammad, is he sick?' The people replied, 'No. This is how he is when he is by his mother.'

Hishām narrated that Ḥafṣah [bint Sīrīn] used to pray for Hud-

hayl and say, “He used to go to the cane and peel and dry it in summer so that it had no smoke. In winter he used to come and sit behind me when I was praying and light a small fire so that the warmth would reach me but the smoke would not affect me.’ I used to tell him, ‘O my son, tonight go to your family,’ and he would say, ‘O my mother, I know what they want.’ So I used to leave him and this used to sometimes go on till the morning.

He used to send milk for me in the morning and I used to say to him, ‘O my son, you know I don’t drink in the day.’ He would reply, ‘The best milk is what was overnight in the udder and I don’t want to prefer anyone else over you. Send it to whoever you wish.’

Then Hudhayl passed away and I was greatly saddened by his demise and I had a burning in my chest that wouldn’t go away. One night I stood up to pray and began *Surah al-Nahl*. When I reached the verse, ‘What is with you will perish and what is with Allāh will remain. We will definitely give those who are patient their reward according to the best of what they used to do,’ the pain that I had felt, disappeared.”

Anas Ibn Naḍr Al-Ashja’ī narrated that one night the mother of Ibn Mas’ūd (*radīy Allāhu ‘anhu*) asked for water. He went and brought some water but found that she had fallen asleep. He remained there with the water until the morning.

It is narrated about Zabyān ibn ‘Alī al-Thawrī—who was extremely good to his mother—one night she went to sleep whilst she was upset with him. He stood on his feet, not wanting to awaken her and not wanting to sit. When he couldn’t manage two of his slaves came and he continued to stand leaning on them until the

morning.

He used to take her with him to Makkah. On a hot day he used to dig a well for her and then bring a leather mat and pour water on it. He would then tell her, 'Go in here and cool down with this water.'

Muḥammad Ibn 'Umar narrated that Muḥammad Ibn 'Abdu'l-Raḥmān Ibn Abī al-Zinād was dutiful towards his mother. His father used to call him saying, 'O Muḥammad,' but he would not respond until he rushed and stood at his head. His father would then ask him to do something and he wouldn't question him but would ask someone else who understood what his father had said.

It is narrated that once 'Awn Ibn 'Abdullāh's mother called him and he responded with a loud voice. Due to that he freed two slaves.

Bakr ibn 'Abbās narrated that he sometimes would be sitting in the gathering of Maṣṣūr and his mother would shout for him. She was stern and would say, 'O Maṣṣūr, Ibn Hubayrah wants you to become a judge and you refuse?' He would stand with his beard on his chest not raising his gaze towards her.

Sufyān Ibn 'Uyaynah said, 'A man returned from a journey and found his mother standing in prayer. He didn't want to sit while his mother was standing. She realised this and lengthened the prayer so that he may be rewarded.'

It has reached us about 'Umar Ibn Dharr that when his son passed away people said to him, 'How did he treat you?' He replied, 'He did not walk with me in the day except that he would be behind me. At night he would walk in front of me. He did not

sleep on any level if I was below him.’

Mu‘allai Ibn Ayyūb narrated that he heard Ma‘mūn saying, ‘I have not seen any person more dutiful to his parents than Faḍl ibn Yaḥyā al-Barmakī. He was so dutiful that Yaḥya would always have warm water for ablution. They were once together in prison and the warden refused to let them bring in wood on a cold night. When Yaḥya went to sleep, Faḍl took a small container filled it with water and held it close to the lamp. He remained standing like this until the morning.’

Someone else, other than Ma‘mūn, narrated that the warden realised that he used the lamp to warm the water so the following night he didn’t allow them to keep the lamp on. Faḍl took the container with water and put it next to his body in his bed until the water became lukewarm by the morning.

Ka‘b al-Aḥbār (*radīy Allāhu ‘anhu*) narrated that three people from Bani Isrā’īl got together and decided to mention the worst sin that each of them committed. The first person said, ‘I cannot remember any sin worse than the following. Whenever urine used to fall on our clothing we used to cut that part of the garment. Once urine fell onto my clothing and I cut the garment but very little. This is the worst sin I committed.’

The second person said, ‘I was with a friend of mine and a tree came between us. So I emerged from behind it and he became scared and said, ‘Allāh is between you and me.’

The third person said, ‘Once my mother called from the direction of the wind and I responded but she didn’t hear me. She became

AT THEIR FEET

angry and started throwing stones at me. I took a stick and came to sit in front of her so she could hit me with it. She became scared and hurt her (own) face. This is the worst sin I committed.'

CHAPTER THIRTEEN

The Sin of Disobedience to Parents

(*'uqūq al-wālidayn*)⁴⁶

- 35) Abū Bakrah (*radīy Allāhu 'anhu*) narrated from his father that the major sins were mentioned before the Prophet (ﷺ) and he said, “To associate partners with Allāh and *'uqūq* of the parents.” He (ﷺ) was leaning and then sat up and said, “Hear well, and false testimony.” He continued repeating this until we wished that he would stop.”⁴⁷
- 36) Anas (*radīy Allāhu 'anhu*) narrated that the Messenger of Allāh (ﷺ) was asked about the major sins and he said, “To associate partners with Allāh, to murder someone, and *'uqūq* of the parents...”⁴⁸

⁴⁶ *'Uqūq al-wālidayn* is disobedience or disrespecting or not fulfilling the rights of the parents and it is the opposite of *birr al-wālidayn*. The one who is disobedient to his parents is called *'āq*.

⁴⁷ Bukhārī, #2654, #5676; Muslim, #87 and Tirmidhī, #1901, #2301 and #3019.

⁴⁸ Bukhārī, #2653, #5977 and #6871; Muslim, #88 and Tirmidhī, #1207 and #3008.

- 37) Ibn 'Amr (*radīy Allāhu 'anhumā*) narrated that the Prophet (ﷺ) said, "The major sins (*kabā'ir*) are to associate partners with Allāh, 'uqūq of the parents, to murder someone and to take a false oath."⁴⁹
- 38) It is also narrated that he (ﷺ) said, "One who is disobedient to his parents (*'āq*), one who drinks wine habitually, one who rejects predestination (*qadr*) and one who takes false oaths will not enter paradise."⁵⁰
- 39) Ibn 'Umarah (*radīy Allāhu 'anhu*) narrated that the Prophet (ﷺ) said, "There are three people at whom Allāh will not look at on the Day of Rising: One who is disobedient to his parents (*'āq*), one who drinks wine habitually and one who recounts the favours for what he has given."⁵¹
- 40) Abū Hurayrah (*radīy Allāhu 'anhu*) narrated that the Messenger of Allāh (ﷺ) said, "There are four people whom Allāh will not allow to enter into paradise or taste of its pleasures: One who drinks wine habitually, one who consumes usury, one who consumes the orphan's wealth wrongfully and one who is disobedient to his parents (*'āq*)."⁵²

⁴⁹ Bukhārī, #6675; Tirmidhī, #3021 and Nasā'ī, #4022 and #4883.

⁵⁰ *Musannaf Ibn Abi Shaybah*, #23476. Ḥaythamī said it was ḍa'īf in his *Majma' al-Zawā'id*, (7/203).

⁵¹ Nasā'ī, #2326; Ibn Ḥibbān, #7340 and others. Ibn Khuzaymah said it was established and ṣaḥīḥ in his *al-Tawḥīd*, (2/861). Al-Ḥaythamī al-Makkī; al-Mundhirī, al-Ḥaythamī authenticated this narration within their respective works. Al-Albānī graded it ṣaḥīḥ in his *Silsilah Aḥādīth al-Ṣaḥīḥah*, #1397, and Aḥmad Shākīr in *Umdat al-Tafsīr*, (1/729).

⁵² *Mustadrak al-Ḥākim*, (2/37) #2307 who said the isnād of narration was ṣaḥīḥ. Al-Dhahabī did not concur and said it was weak in his *al-Talkhīs*, #192.

- 41) Zayd Ibn Arqam (*radīy Allāhu ‘anhu*) narrated that he heard the Messenger of Allāh (ﷺ) saying, “If a person’s parents are happy with him in the morning then he has two doors of Paradise open for him that morning. If a person’s parents are happy with him in the evening then he has two doors of Paradise open for him that evening. If a person’s parents are unhappy with him in the morning then he has two doors of the Fire open for him that morning. If it is one parent then it will be one door.’ Someone asked, ‘Even if they are oppressive towards him?’ He said, ‘Even if they are oppressive. Even if they are oppressive. Even if they are oppressive.’”⁵³
- 42) ‘Amr Ibn Murrah al-Juhanī (*radīy Allāhu ‘anhu*) narrated that a man came to the Messenger of Allāh (ﷺ) and said, ‘O Messenger of Allāh! I testify that there is no god but Allāh and that you are the Messenger of Allāh, I offer the five prayers, I discharge the obligatory charity and I fast in Ramadan.’ The Messenger of Allāh (ﷺ) said, “Whoever dies on this shall be with the Prophets, the truthful ones, the martyrs and the pious on the Day of Rising like this—and he raised his two fingers—as long as he does not disobey his parents.”⁵⁴
- 43) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that once the Prophet (ﷺ) ascended the pulpit and he said, “*Amin, Amin,*

⁵³ Bayhaqī, *Shu‘ab al-Īmān*, #7421. Al-Ḥāfiẓ al-‘Irāqī said this narration was not sound in his *Takhrīj al-Iḥyā’*, (2/271). Al-Albānī said it was mawḍū‘ in his *Silsilah Aḥādīth al-Da‘īfah*, #6271.

⁵⁴ *Al-Tarḡīb wa’l-Tarḥīb*, (3/301). Al-Ḥaythāmī al-Makkī said it was ṣaḥīḥ in his *al-Zawājir*, (2/68); Ḥaythāmī in *Majma‘ al-Zawa‘id*, (8/150) and al-Albānī in *Ṣaḥīḥ al-Tarḡīb wa’l-Tarḥīb*, #2515.

Amīn.” (upon each step he took). When he came down it was said, ‘O Messenger of Allāh, you ascended the *minbar* and said, ‘*Amīn, Amīn, Amīn.*’ He (ﷺ) said: “Jibrīl (*‘alayhis-salām*) came to me and said: ‘If Ramaḍān comes and a person is not forgiven, he will enter Hell and Allāh will cast him far away. Say *Amīn.*’ So I said *Amīn.* He said: ‘O Muḥammad, if both or one of a person’s parents are alive and he does not honour them and he dies, he will enter Hell and Allāh will cast him far away. Say *Amīn.*’ So I said *Amīn.* He said: ‘If you are mentioned in a person’s presence and he does not send blessings upon you and he dies, he will enter Hell and Allāh will cast him far away. Say *Amīn.*’ So I said *Amīn.*”⁵⁵

- 44) Abu Ṭufayl narrated that ‘Alī (*radīy Allāhu ‘anhu*) was asked, ‘Did the Messenger of Allāh (ﷺ) give you something special that he didn’t give other people?’ He replied, ‘The Messenger of Allāh (ﷺ) did not give us something special that he didn’t give other people besides what is in the sheath of my sword.’ He then took out a page in which it was written: “May Allāh curse the one who slaughters for other than Allāh’s sake. May Allāh curse the one who steals a property marker. May Allāh curse the one who is disobedient to his parents.”⁵⁶
- 45) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “May his nose be rubbed in dust! May his nose be rubbed in dust!” Someone asked, “Of Whom, O Messenger of Allāh?” He (ﷺ) said, “The person whose

⁵⁵ Ibn Ḥibbān, (3/188), #907; Al-Albānī said it was ṣaḥīḥ in his *Ṣaḥīḥ at-Targhīb wa-t-Tarhīb*, #1679, and al-Wāḍi‘ in his *Ṣaḥīḥ al-Musnad*, #1298

⁵⁶ *Al-Adab al-Mufrad*, #17 and others. Al-Albānī graded it as ṣaḥīḥ in his checking (see *Ṣaḥīḥ Adab al-Mufrad*, #13)

parents are with him, while they are old, whether one of them or both of them, and then he enters the fire.”⁵⁷

- 46) Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) narrated that the Prophet (ﷺ) said, “Cursed is the one who abuses his father. Cursed is the one who abuses his mother.”⁵⁸
- 47) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Allāh curses seven of his creation above the seven heavens: Cursed is the one who disobeys his parents...”⁵⁹
- 48) He also narrated that the Prophet (ﷺ) said, “Allāh does not accept the prayer of the one whose parents are angry with him, unless they are being oppressive towards him.”⁶⁰
- 49) Anas (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Whoever pleases his parents has pleased Allāh. Whoever displeases his parents has displeased

⁵⁷ *Al-Adab al-Mufrad*, #16. See also Muslim, #2551 with slight variation.

⁵⁸ *Musnad Aḥmad*, #1806 and others. Al-Albānī graded it as ṣaḥīḥ in *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḡīr*, #5891; Aḥmad Shākir said the isnad was ṣaḥīḥ in his checking of *Musnad Aḥmad*, (3/266).

⁵⁹ *Al-Mustadrak al-Hākim*, (4/356)

⁶⁰ *Muḥjam al-Awsaṭ*, (8/234), who said the narration came through Muharir (or Muhariz) Ibn Harūn, who is declared weak by majority of Scholars of Ḥadīth. Bukhārī and Nasā’ī said he was munkar al-ḥadīth (abandoned). Al-Albānī graded it very weak in his *Silsilah Aḥādīth as-Ṣaḥīḥah*, #5368; see also *Da‘if al-Jāmi‘ al-Ṣaḡīr*, #1448.

Allāh.”⁶¹

- 50) ‘Ā’ishah (*radīy Allāhu ‘anhā*) narrated that the Messenger of Allāh (ﷺ) said, “Allāh Almighty said, ‘Do what you wish for I forgive you,’ and he says to the one who is good to his parents, ‘Do what you wish for I will forgive you.’”⁶²
- 51) Abū Bakrah (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Allāh postpones all sins until the Day of Rising besides disobedience to parents for which he punishes the person in this world.”⁶³
- 52) Anas (*radīy Allāhu ‘anhu*) narrated that the Prophet (ﷺ) said, “Allāh Almighty revealed to [Prophet] Mūsā Ibn ‘Imrān (*alayhis-salām*) saying, ‘O Mūsā, the word of a person disobedient to his parents is very serious in my sight.’ The people asked, ‘O Mūsā, which word?’ He said, ‘For a person to say to his parents, ‘I do not respond to your call.’”⁶⁴

One of wise ones said, ‘Do not befriend a person who is disobedient to his parents because he will never be good to you, as he has not been good to someone who has a greater right than you.’

⁶¹ Ibn Najjār, *Jāmi’ al-Aḥādīth*, #45535. Al-Albānī graded it as ḍa’if in his *Da’if al-Jāmi’ al-Ṣaḡīr*, #5392

⁶² Found in *Jāmi’ al-Aḥādīth*, #26910 with a similar narration referenced to Abū Nu’aym’s *Hilyatu-l-Awliyā’*.

⁶³ Bayhaqī, *Sbu’ab al-Īmān*, 6/2682. Al-Albānī said it was ḍa’if in his *Da’if al-Jāmi’ al-Ṣaḡīr*, #4213 and *Da’if al-Tarḡīb wa’l-Tarḥīb*, #1486

⁶⁴ The source of this narration was not found

CHAPTER FOURTEEN

Misfortune of the One Who Is Disobedient To His Parents

- 53) ‘Abdullāh Ibn Awfā (*radīy Allāhu ‘anhu*) narrated that once a man came to the Prophet (ﷺ) and addressed him, ‘O Messenger of Allāh, a young man is dying. People are asking him to recite *Lā ilaha illAllāh* but he is unable to do so.’ The Prophet (ﷺ) asked, “Did he not say it in his lifetime?” and got the answer in the affirmative. Then the Prophet (ﷺ) stood up and we also stood up with him and he went to the house of that young man. The Messenger of Allāh advised him to say *Lā ilaha illAllāh* but the man indicated that he was unable to do so as the words could not come out of his mouth. The Prophet (ﷺ) asked him, “Why,” and he replied that it was because of being disobedient to his mother. The Prophet (ﷺ) enquired whether she was alive and he replied that she was. He then called for the mother of the dying man and said to her, “Is he your son?” She replied in the affirmative. He then put to her a question, “Tell me, if we threaten to throw your son into a raging fire,

will you want him to be forgiven?" The woman replied that she would definitely do so at that time. The Prophet (ﷺ) then said to her, "If so, declare, making Allāh and us your witnesses, that you are now pleased with him!" The woman readily declared, 'O Allāh, You and your Messenger be my witness that I am pleased with this son of mine.'

The Prophet (ﷺ) turned to the dying man and asked him to recite *Lā ilaha illAllāh* and the man recited it. Seeing this, the Prophet (ﷺ) said, "Praise be to Allāh who saved this man from the fire of Hell through me."⁶⁵

Mālik Ibn Dinār narrated: Once I was making *Tawāf* of the Ka'bah and I was impressed by the large number of those making *Hajj* and *'Umrab*. I said to myself, 'I wonder whose is accepted so I can congratulate him and whose is rejected so I can console him.'

That night I saw a dream in which someone was saying, 'Mālik Ibn Dinār is asking about those making *Hajj* and *'Umrab*? Allāh has forgiven all of them, the young and the old, male and female, black and white, with the exception of one man with whom Allāh is angry and has rejected his *Hajj* and thrown it back at his face.'

Malik said: I spent such a night that only Allāh knows, fearing that I may be that man.'

The following night I saw the same dream but it was said to me, 'You are not that man but it is a man from Khorasan, from the city

⁶⁵ Bayhaqī, *Shu'ab al-Īmān*, (6/2683), who said there was peculiarity in the ḥadīth due to a weak narrator by the name of Fa'id Abū'l-Waraqah. Ḥaythāī said this narrator was abandoned. Al-Albānī said the narration was very weak (see *Da'if at-Targhib wa'l-Tarhib*, #1487)

of Balkh, whose name is Muḥammad ibn Harūn Balkhī.

In the morning I went to the tribes of Khorasan and I enquired, 'Is there anyone by the name of Muḥammad Ibn Harūn amongst you?' They said, 'Bravo, Bravo! You are asking about a man who in the whole of Khorasan there is no one more devoted, more ascetic and more learned than him!'

I was surprised at the wonderful words they had for him as compared to what I saw in my dream and I said, 'Show me who he is.' They said, 'For the last forty years he fasts every day and prays the whole night. He only stays in desolate places and we think you will find him in the desolate areas around Makkah.'

I began looking around the desolate areas and I suddenly found him praying behind a wall. His right hand was suspended from his neck and he had tied it with two huge straps to his feet. He was going into *rukū'* and *sajdah*. When he heard my footsteps he said, 'Who's there?' I replied, 'Mālik Ibn Dinār.' He said, 'O Mālik, what has made you come here? If you've seen a dream then relate it to me.' I said, 'I'm feeling ashamed to relate it.' He said, 'You must.'

So I related it to him and he cried for a long while. He then said, "I was a man who used to drink. One day I drank with a friend of mine until I became drunk and out of my mind. I came home and when I entered my mother was lighting an oven we had. When she saw me swaying because of being drunk, she came to feed me and she said, 'This is the last day of Sha'bān and the first night of Ramaḍān. People are going to be fasting in the morning and you are going to be drunk! Are you not ashamed in front of Allāh?' I raised my hand and slapped her. She said, 'You miserable wretched person!' I became angry at her statement and in my drunken state I lifted her and threw her into the oven. When my wife saw this

she pushed me into a room and locked the door.

In the last part of the night, when I became sober, I called my wife to open the door and she answered rudely. I said, 'Why are you being rude to me?' She said, 'You don't deserve any kindness.' I said, 'Why?' She said, 'You killed your mother! You threw her into the oven and she burnt to death.'

I came out and went to the oven and there she lied like a burnt loaf of bread. I went out and gave all my wealth in charity. I freed all my slaves. For forty years I fast every day and I pray the whole night. I make *Hajj* every year and every year some pious worshipper like you sees this dream.

I dusted my hands in his face and I said, 'O you wretched one! You are going to burn the entire earth and all those on it with your fire.' I went away from him to a distance where I could hear him but could not see him. He raised his hands to the sky and he said, 'O the One Who removes sorry and sadness! Who answers the call of those in dire straits. I seek refuge in your pleasure from your displeasure and in your protection from your retribution. Don't cut off my hope and disappoint my prayer.'

I went home and slept. At night I saw someone saying, 'O Mālik. Don't make people despair of Allāh's Mercy. Allāh, in the supreme gathering, has looked on Muḥammad Ibn Harūn and accepted his prayer. Go back to him and tell him that 'Allāh will gather all the creation on the Day of Rising and take revenge for an animal without horns from one with horns. He will bring you and your mother together and decide in her favour against you, make you taste the fire and then gift you to your mother.'

CHAPTER FIFTEEN

Manners of Disobedience to Parents

‘Abdullāh Ibn ‘Umar (*radīy Allāhu ‘anhu*) narrated, ‘To make your parents cry is from disobedience (*‘uqūq*).’

‘Umar Ibn Zubayr said, ‘A person who stares at his parents has not shown *birr* to them.’

Muḥammad Ibn Sīrīn said, ‘A person who walks in front of his father has disobeyed him, unless he does so to remove harmful things from the path. A person who calls his father by his name has disobeyed him. He must say, ‘O my father!’

Mujāhid said, ‘A son should not push the hand of his father when he hits him. If a person stares at his parents he has not shown *birr* to them. If a person brings anything to them that grieves them he has disobeyed them.’

Al-Ḥasan al-Baṣrī said, ‘The worst offence is that a man brings his father before the ruler.’

Farqad said, ‘I read in some books. The person who stares at

his parents has not been shown *birr* to them. Looking at them is worship. A son should not walk in front of his father and should not speak when he is present. He should not walk on their right or left unless they call him and he responds, or they instruct him and he obeys. Instead, he should walk behind them like a lowly slave.'

Yazīd Ibn Abī Ḥabīb said, 'To use evidence against parents is *'uqūq*.' (meaning to win an argument with them).

Ka'b Ibn Aḥbār was asked about *'uqūq* to parents and he said, 'If your father tells you to do something and you don't obey, then you have disobeyed them completely.'

CHAPTER SIXTEEN

The Prayer of Invocation of Parents in Favour of Children is Answered

‘Abdullāh Ibn Maṣ‘ūd (*raḍiy>Allāhu ‘anhu*) said, ‘The invocation of three people are not rejected: the parent, the oppressed and the traveller.’⁶⁶

Al-Ḥasan used to say, ‘The invocation of parents produces wealth and children.’⁶⁷

Al-Ḥasan was asked about the invocation of a parent for a child. He said, ‘(It is means of) salvation.’

Mujāhid said, ‘The call of three people are not blocked by Allāh Almighty: The supplication of the oppressed, the supplication of a parent for his child and testimony that there is none has the right to be worshipped but Allāh.’

⁶⁶ Ibn Abī Shaybah in his *Mussanaf*, (6/48). Similar narration has been recorded on the authority of ‘Uqbah Ibn ‘Āmir (*raḍiy>Allāhu ‘anhu*). See Al-Albānī, *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ*, #3049.

⁶⁷ Ibn Mubārak, *al-Birr wa’l-Ṣilab*, #120

He also said, 'The invocation of a parent is not blocked from Allāh Almighty.'

'Abdu'l-Raḥmān Ibn Aḥmad Ibn Ḥanbal said, 'I heard my father say, 'A woman came to Makhlad Ibn al-Ḥusayn and said, 'My son has been taken prisoner by the Romans. I don't have anything except a small house that I cannot sell. Please show me someone who can pay his ransom as I have no peace of mind and am sleepless during night and day. The Shaykh put his head down for a while and then made some supplication.

After a period of time the woman came back (to Makhlad) with her son and began praying for him and said, 'My son will tell you the story', so he narrated: 'I was in a group of prisoners taken by one of the kings of Rome. Whilst we were returning from work after sunset, the shackles from my feet opened up and fell to the ground'. He mentioned the date and time this occurred, and it was the same time his mother had come to the Shaykh and he had supplicated to Allāh for him.

The man who was guarding us stood up and shouted, 'You broke the shackle!' I said, 'No, it fell off'. He became confused and spoke to his friend. They then brought a blacksmith who tied me up again. I walked a few steps and the shackle fell off again. They all became bewildered and called their priests who asked me, 'Do you have a mother?' I said, 'Yes'. They said, 'Her prayer has been answered. We now must release you without tying you and we will take you to the Muslim side.'

CHAPTER SEVENTEEN

The Invocation of Parents Against Children is Answered

- 54) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Three prayers are answered without doubt: The prayer of the oppressed, the prayer of the traveller and the prayer of parents against their child.”⁶⁸
- 55) He (*radīy Allāhu ‘anhu*) also narrated that the Prophet (ﷺ) said, “Jurayj was a monk who had secluded himself in his monastery. There used to be a shepherd who would herd his sheep at the foot of the monastery. There was a woman from the town who used to frequent this shepherd. Once the mother of Jurayj came and called him while he was praying. He said to himself, ‘O my Lord, my mother and my prayer,’ and he gave preference to his prayer. She shouted for him a second and third time and he did not respond. She then said, ‘May Allāh not let you die until you look into the faces of prostitutes.’ Then she went away.

⁶⁸ Tirmidhī, #3448, who said the narration is ḥasan; Abū Dāwūd, #1536 and Ibn Ḥibbān, (6/416). See Al-Albānī, *Ṣaḥīḥ Adab al-Mufrad*, #24.

That woman became pregnant and bore a child. People asked her, 'Whose child is this?' and she replied, 'It is from Jurayj.' They knocked down his monastery and tied him up. As they took him pass some prostitutes he smiled while they were looking at him.

He then said to the king, 'What is this woman's claim?' He replied, 'She claims that this son of hers is from you.' He went to the child and asked him, 'Who is your father?' The child said, 'The shepherd.' Hearing this, the king said, 'We will rebuild a monastery of gold for you?' Jurayj said, 'No. Just make it as it was.' The king then asked him, 'What made you smile?' He replied, 'The prayer of my mother has caught up with me,' and then he told them the story."⁶⁹

⁶⁹ Bukhārī, #1206, #4282, #3436 and #3466. See Al-Albānī, *Ṣaḥīḥ Adab al-Mufrad*, #25.

CHAPTER EIGHTEEN

A Person Who Disowns His Parents or Children

Anas al-Juhanī narrated from his father that the Prophet (ﷺ) said, “Allāh The Most High has certain servants that he will not speak to on the Day of Rising, nor purify them nor look at them.” He was asked, ‘Who are these people, O Messenger of Allāh?’ He (ﷺ) replied, “The one who disowns his parents turning away from them, the one who disowns his child and a man to whom some people did good but he was unthankful to them and disowned them.”⁷⁰

Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “If any person rejects his child that looks at him, Allāh will conceal Himself from him and disgrace him in front of the earlier and later generations.”⁷¹

⁷⁰ Musnad Aḥmad, (3/440). Graded as ḍa‘īf by Ibn Muflīḥ in his *al-Adab al-Shar‘īyah*, (1/333) and al-Albānī in *Silsilah Aḥādīth al-Ḍa‘īfah*, #1941.

⁷¹ Abū Dāwūd, #2263; Ṣaḥīḥ Ibn Ḥibbān and others.

CHAPTER NINETEEN

The Sin of a Person Being Attributed to Other Than His Father

- 58) Ibrāhīm al-Tamīmī narrated from his father who said, “‘Ali (*radīy Allāhu ‘anhu*) delivered a sermon to us and said, ‘Whoever claims that we have anything that we recite besides the Book of Allāh and this document—a document in which the ages of camels and issues on wounds were recorded—has lied.’ He also said that the Messenger of Allāh (ﷺ) said, ‘Whoever claims attribution to other than his father or his masters, on him is the curse of Allāh, the angels and all people and Allāh will not accept any supererogatory [voluntary] nor obligatory act [or deeds] of his.’”⁷²
- 59) Ibn ‘Uthmān al-Hindī narrated that he heard Sa’d saying, ‘My ears have heard and my heart has recorded from Muḥammad (ﷺ) the following words, ‘Whoever knowingly claims attribution to other than his father, paradise is forbidden for

⁷² Bukhārī, #1870, #3172, #3179, #6755 and #7300; A similar variation is found in Muslim, #1370; Abū Dāwūd, #2034 and Tirmidhī, #2127, who said the narration was ḥasan ṣaḥīḥ.

him.’

He said, ‘I met Abū Bakr (*radīy Allāhu ‘anhu*) and related this to him.’ He said, ‘I also heard it from the Messenger of Allāh (ﷺ).’⁷³

- 60) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that the Prophet (ﷺ) said, “Do not turn away from your fathers. Whoever who turns away from his father has committed disbelief.”⁷⁴

⁷³ Bukhārī, #4326 and #6767; Muslim, #63; Abū Dāwūd, #2034 and Ibn Mājah, #2610.

⁷⁴ Bukhārī, #6768; Muslim, #62 and Ibn Ḥibbān, (1/147 and 154) and (4/328).

CHAPTER TWENTY

The Sin of One Who Becomes the Means of His Parents Being Abused

- 61) ‘Abdullāh ibn ‘Umar (*radīy Allāhu ‘anhumā*) narrated that the Messenger of Allāh (ﷺ) said, “One of the worst of the major sins is that a person curses his parents.” Someone asked, ‘How can a person curse his parents?’ He (ﷺ) replied, “He abuses someone else’s father and that person then abuses his father and his mother.”⁷⁵
- 62) He also narrated that the Prophet (ﷺ) said, “The worst of the major sins is that a person curses his parents.” Someone asked, ‘How can a person curse his parents?’ He (ﷺ) replied, ‘He curses someone else’s father and that person then curses his father and his mother.’⁷⁶

⁷⁵ Bukhārī, #5973; Muslim, #90; Abū Dāwūd, #5141 and Tirmidhī, #1902.

⁷⁶ Abū Dāwūd, #5141 and Tirmidhī, #1902, who said the narration was ḥasan ṣaḥīḥ; Musnad Aḥmad, (11/72); and Ibn Hibbān, #412.

CHAPTER TWENTY ONE

Permissibility of a Father Retracting His Gift

- 63) Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) narrated that the Messenger of Allāh (ﷺ) said, “It is not lawful for a man who believes in Allāh and the Last Day to retract his gift, with the exception of the father.”⁷⁷
- 64) Ibn ‘Umar (*radīy Allāhu ‘anhumā*) and Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) narrated that the Messenger of Allāh (ﷺ) said, “It is not lawful for a man to gift something and then retract it, with the exception of what a father gives his child.”⁷⁸

⁷⁷ Musannaf Ibn Abī Shaybah; al-Ṭahāwī, *Kitāb Ma‘āni al-Aṭhār* (4/79); and Ibn ‘Abdu’l-Barr, *al-Tamīd*, (7/238-240).

⁷⁸ Tirmidhī, #2132, who said it was ḥasan ṣaḥīḥ. Also classed as ṣaḥīḥ by Ibn ‘Abdu’l-Barr in *al-Istidhkār*, (6/244) and by Ibn Ḥajr in *Fath al-Bārī*, (2/251).

CHAPTER TWENTY TWO

Maintaining Relations with Parents After their Demise

- 65) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “When the son of Adam passes away, his actions stop except from three: perpetual charity, knowledge from which benefit is taken and a pious child who prays for him.”⁷⁹
- 66) Anas Ibn Mālik (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “The reward of seven things continue after a person passes away whilst he is in his grave: Knowledge he taught, a river he made, a well he dug, a tree he planted, a *masjid* he built, a copy of the Qur’ān he left behind or a child who asks forgiveness for him.”⁸⁰
- 67) Suddī Ibn ‘Ubayd narrated from his father that a man said,

⁷⁹ Muslim, #1631; Tirmidhī, #1376 and Nasā’ī, #3653.

⁸⁰ Bayhaqī, *Shu‘ab al-Īmān*, (3/248); Abu Nu‘aym, *Hilyatu-l-Awliyā’*, (2/344). Graded as ḥasan by al-Albānī in his *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ*, #3602.

‘O Messenger of Allāh, is there any way I can be good to my parents after their demise?’ He replied, ‘Yes. There are four things. Pray and seek forgiveness for them, fulfil their pledges, honour their friends and join ties with the family that you are related to through them.’⁸¹

- 68) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Allāh will raise the rank of a pious servant in paradise and he will ask, ‘O my Lord, how did I get this?’” Allāh will say, “Because of your child’s seeking forgiveness for you.”⁸²
- 69) Mu‘ādh Ibn Jabal (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Whoever reads the Qur’ān and put it into practise, Allāh will make his parents wear a crown on the Day of Rising, which will be brighter than the sun in the world. What then do you think of the person who practised this?”⁸³
- 70) Abū Kāhil (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “A person who is good to his parents when they are alive and after they pass away, Allāh will certainly

⁸¹ Abū Dāwūd, #5142. Ibn al-Arabī al-Mālikī said the isnād was ḥasan in his *Āridat al-Abwadhi*, (4/307). Ibn Baz said the narration was established (see *Majmu‘ al-Fatāwā*, (9/368).

⁸² *Musnad Aḥmad*, #10390 and others. Ibn Kathīr said he narration was ṣaḥīḥ in his *Tafsīr al-Azīm*, (7/409). Al-Ḥāfiẓ al-‘Irāqī said it was ḥasan in his *Takbrīj al-Ihyā’*, (1/413); and al-Wādī‘ in his *Ṣaḥīḥ al-Musnad*, #1403

⁸³ Abū Dāwūd, #1453; al-Baghawī said the narration was gharīb (*Sharḥ al-Sunnah*, (3/8)). Al-Manāwī graded it ḍa‘īf, as did Al-Albānī in his checking of Abū Dāwūd.

make him pleased on the Day of Rising.” We asked, ‘How can he be good to them after they pass away?’ He (ﷺ) said, “He asks forgiveness for them and he does not abuse anyone else’s father who then abuses his father.”⁸⁴

- 71) Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) narrated that the Messenger of Allāh (ﷺ) said, “The gift of the living for the dead is to seek forgiveness for them. Allāh brings to those in the grave from those in the world huge gifts like mountains.”⁸⁵
- 72) ‘Amr Ibn Shu‘ayb narrated from his father who narrated from his grandfather that the Prophet (ﷺ) said, “There is no harm when any of you wishes to give charity that he dedicates it to his parents if they were Muslim, so that his parents will also get the reward without his reward being reduced in any way.”⁸⁶
- 73) Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) narrated that the mother of Sa’d Ibn ‘Ubadah (*radīy Allāhu ‘anhumā*) passed away in his absence. He said, ‘O Messenger of Allāh, my mother passed away in my absence. Will it benefit her if I give charity on her behalf?’ He (ﷺ) replied, “Yes.” Sa’d said, ‘I make you a

⁸⁴ Ṭabarānī, *al-Mu‘jam al-Kabīr*, #928. Ibn Jawzī included it in his *al-Mawdū‘at*, (3/415). Al-Albānī said it was munkar in his *Da‘īf at-Targhib*, #1968

⁸⁵ Bayhaqī, *Shu‘ab al-Īmān*, (6/2688). Al-Dhahabī said this narration was munkar jiddan in his *Miṣṣan al-Ṭidāl*, (3/496). Al-Albānī also gave the same grading in his *Silsilah Aḥādīth al-Da‘īfah*, #799

⁸⁶ Found in *Jāmi‘ al-Aḥādīth*, #20169 (see also al-Daylamī, 4/109 [#6342]). Al-Ḥāfiẓ al-‘Irāqī said the isnād was ḍa‘īf (*Takebrīj al-Ihyā’*, (2/271) and Al-Albānī in *Silsilah Aḥādīth al-Da‘īfah*, #487.

witness that this garden of mine is given in charity on her behalf.”⁸⁷

- 74) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that a man said to the Prophet (ﷺ), ‘My mother has passed away. Will she receive the reward if I give charity on her behalf.’ He (ﷺ) said, “Yes.”⁸⁸
- 75) Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) narrated that the Messenger of Allāh (ﷺ) said, “Whoever does Ḥajj on behalf of his parents, or settles some debt of theirs will be raised on the Day of Rising with the pious ones (*al-Abrār*).”⁸⁹

⁸⁷ *Musnad Aḥmad*, #2959 and others. Aḥmad Shākir graded it as *ṣaḥīḥ* in his checking of *al-Musnad*, (5/171); Al-Albānī in *Ṣaḥīḥ Ibn Khuzaymah*, #2501. See also Bukhārī, #2762 for similar variation

⁸⁸ Bukhārī, #1388 and Muslim, #1004, #1630, for a similar variation. Abū Dāwūd, #2882; Tirmidhī, #669; Ibn Khuzaymah, (4/125); Nasā’i in *al-Kabīr*, (4/110) and Ahmad, (1/370).

⁸⁹ Ṭabarānī, *Muʿjam al-Awsaṭ*, (8/11) (#7800). Al-Dhahabī said the isnād was munkar in his *Miṣṣan al-ʿIṭidāl*, (2/320). Ḥaythami said the isnād contained Silah Ibn Sulayman, who was abandoned (*Majmaʿ al-Zawāʿid*, (8/149)

CHAPTER TWENTY THREE

Keeping Relations with their Relatives and Friends

- 76) It is narrated that a Bedouin passed by Ibn 'Umar (*radīy Allāhu 'anhumā*) on a journey. This Bedouin had been a friend of 'Umar (*radīy Allāhu 'anhu*). The Bedouin said, 'Are you not so and so the son of so and so?' He said, 'I am.' Ibn 'Umar (*radīy Allāhu 'anhumā*) then instructed that he be given a donkey that he had brought along. He also removed his turban from his head and gave it to him. Some people who were there asked, 'Was not one *dirham* sufficient for him?' Ibn 'Umar (*radīy Allāhu 'anhumā*) said, 'The Prophet (ﷺ) said, "Look after the relationships of your father. Don't cut them off for then Allāh will extinguish your light."⁹⁰
- 77) Nāfi' narrated that Abū Bardah came to Madīnah and Ibn 'Umar (*radīy Allāhu 'anhumā*) came to him, greeted him and asked him something. When he wanted to stand up he said,

⁹⁰ Bukhārī, *al-Adab al-Mufrad*, #40; Ṭabarānī, *Mu'jam al-Awsat*, #8859. Ibn Ḥajr in one of his gradings said it was *ṣaḥīḥ* (see *al-Futūbat*, (4/106). Ḥaythamī said it was *ḥasan* in his *Majma' al-Zawā'id*, (8/150).

“I heard the Messenger of Allāh (ﷺ) say, “The best way to be good to parents is to be good to your father after he passes away by keeping relations with those close to him,’—and my father was close to your father, so I want to be good to him by keeping relations with you.”⁹¹

- 78) ‘Umar Ibn al-Khaṭṭāb (*radīy Allāhu ‘anhu*) said, ‘Whoever wants to be good to his father in his grave, let him keep up relations with his father’s brothers after his demise.’

⁹¹ See Muslim, #2552; Abū Dāwūd, #5143 and Tirmidhī, #1903 for a similar variation.

CHAPTER TWENTY FOUR

Visiting Parents Graves

- 79) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that the Prophet (ﷺ) visited the grave of his mother and wept such that those around him also wept. He (ﷺ) then said, “I asked permission from my Lord to visit the grave of my mother and he granted me permission. I asked permission to seek forgiveness on her behalf but he did not grant me.”⁹²
- 80) ‘Ā’ishah (*radīy Allāhu ‘anbā*) narrated from her father that he heard the Prophet (ﷺ) saying, “If a person visits the grave of his parents or one of them on Friday and recites *Sūrah Yāsīn*, he will be forgiven.”⁹³
- 81) ‘Abdullāh Ibn ‘Umar (*radīy Allāhu ‘anhumā*) narrated that the Messenger of Allāh (ﷺ) said, “Whoever visits his mother’s

⁹² Muslim, #976; Abū Dāwūd, #3234; Nasā’ī, #2033 and Ibn Mājah, #1569, #1572.

⁹³ Ibn Jawzī included it in his *al-Mawḍū‘at*, (3/555). Ibn ‘Adī said the isnad is baṭil and without (source) origin (*al-Ajwabāt al-Mardīyah*, (1/171). See also *Silsilah Abādiṭh al-Da‘īfah*, #50

grave or the grave of one of his relatives, gets the reward of an accepted *Hajj* and whoever visits them frequently until he passes away, the Angels will visit his grave.”⁹⁴

‘Uthmān Ibn Sawdah, whose mother was a pious woman called Rāhibah narrated that when she was on her death bed she raised her head to the sky and said, ‘O my provision and treasure at the time of death, don’t make me lonely in my grave.’

He said, ‘She then passed away and I used to visit her grave every Friday, praying for her forgiveness and for those in that graveyard. One night I saw her in my dream and I asked her, ‘O mother, how are you?’ She said, ‘O my son, death is a severe calamity but praise be to Allāh I am in beautiful place, lying down on basil with cushions of silk and brocade until the Day of Rising.’

I said, ‘Do you need anything?’ She said, ‘Yes. Don’t stop visiting and praying for us. I am given glad tidings on Friday when you come. I am told ‘O Rāhibah, this is your son who has come from his home to visit you. I become happy and the other deceased around me also become happy.’⁹⁵

⁹⁴ Ibn Hibbān, *al-Majrūbīn*, (1/257). Jawzi included it in his *al-Mawḍū‘at*, (3/556).

⁹⁵ See *Ṣifāt al-Ṣafwāb*, #609 and *al-Birr wa’l-Ṣilāb*, pp.136-137.

AT THEIR FEET

How beautifully the poet has said:

Visit the graves of your parents and stand there ...
as if I can see you there already
If it was you that was in that place and they were alive ...
they would visit you even if they had to crawl on their feet
Their care shadowed over you for as long as...
they granted you the protection of love from themselves
As soon as they saw some sign of illness in you...
they became perturbed and worried
As soon as they heard your cry their tears would flow...
for your pain and they became grieved
They wished that you had all the comforts ...
they in their full capacity could provide
You are going to join them tomorrow or after that...
like how they joined their parents
Your actions will be presented to you...
just as their actions were presented to them
Glad tidings to you if you did good actions ...
and if you fulfilled their rights
If you stayed awake at night praying for them...
and if you remembered them in your lengthy prayers
If you read how much you could of the Quran...
and sent that as a gift to them
If you spent charity on their behalf from your wealth...
as they had spent for their parents
So remember my advice...
perhaps you will be successful by being good to them

Al-Faql Ibn Mawaffaq said, 'I used to visit my father's grave a lot. Once I attended a burial and thereafter rushed off without going to my father's grave. That night I saw him in a dream and he said to me, 'O my son, why did you not come to me?' I said, 'O father, do you know about my coming?'

He said, ‘Yes by Allāh, when you come I can see you from the time you appear from the bridge until you come and sit by me, and when you leave I can see you until you pass the bridge.’⁹⁶

⁹⁶ *Al-Birr wa'l-Şilab*, p.137.

CHAPTER TWENTY FIVE

Reward for Joining Family Ties

- 82) Anas (*raḍiy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Whoever wishes that his lifespan be extended and his provision be increased, let him be mindful of Allāh and join family ties.”⁹⁷
- 83) ‘Alī Ibn Abī Tālib (*raḍiy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Whoever likes Allāh to extend his life, widen his provision and ward off an evil death from him, let him be mindful of Allāh and join family ties.”⁹⁸
- 84) ‘Ā’ishah (*raḍiy Allāhu ‘anhā*) narrated that the Messenger of Allāh (ﷺ) said, “Joining family ties and being a good neighbour is a means for homes to become alive and lifespans to

⁹⁷ *Musnad Aḥmad*, #13149 and others with slight variation. Al-Ḥaytāmī al-Makkī said it was ṣaḥīḥ in his *al-Zawājir*, (2/75); Ḥaythamī said the narrators were all ṣaḥīḥ in his *Majma‘ al-Zawā’id*, (8/139); and al-Albānī said it was ḥasan li ghayrihi in his *Ṣaḥīḥ al-Targhib wa’l-Tarhib*, #2488

⁹⁸ *Musnad Aḥmad*, #1171. Al-Ḥaythāmī al-Makkī said the isnād was jayyid (*al-Zawājir*, (2/81), as did al-Ḥāfiẓ al-‘Irāqī, *Takhrīj al-Iḥyā’*, (2/269). Aḥmad Shākir said it was ṣaḥīḥ in his checking of *al-Musnad*, (2/290).

increase.”⁹⁹

- 85) Abū Umāmah (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Good actions protect one against an evil death, charity given in secret extinguishes the anger of the Lord and joining family ties increases one’s lifespan.”¹⁰⁰
- 86) Abū Sa’īd al-Khudrī (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “Five will not enter Paradise: One who is addicted to alcohol, and who believes in sorcery, and one who severs ties of kinship, and one who goes to a fortune-teller, and the mannan.”¹⁰¹
- 87) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “The actions of the son of Adam are presented to Allāh on every Thursday night and the actions of one who severs family ties are not accepted.”¹⁰²

⁹⁹ *Mu’jam Ṭābir al-Silfi*, #6; Ibn Mandah, *Mujalis min Amāli*, #260. Ibn Ḥajr said all the narrators in the isnād are trustworthy, *Fath al-Bārī*, (10/429); as did al-‘Aynī, *Umdah al-Qarī*, (22/144) and others.

¹⁰⁰ Ṭabarānī, *Mu’jam al-Kabīr*, #7935; Al-Ḥaythāmī said the isnād was ḥasan, *Majma’ al-Zawā’id*, (3/118), as did al-Sakhāwī, *al-Maqāṣid*, #310, and *al-Safārīnī*, (*Sharḥ Thulathiyāt al-Musnad*, (2/248)

¹⁰¹ Musnad Aḥmad, #10896; Ṣaḥīḥ Ibn Ḥibbān, #6137. Al-Ḥaythāmī al-Makkī said the isnād was ḍa’if (*al-Zawājir*, (1/12). Al-Albānī said it was ḍa’if (*Silsilah Ahādīth al-Ḍa’ifah*, #1464, although he graded a variant version as ḥasan li ḡhayrihi (see *Ṣaḥīḥ al-Targhib wa’l-Tarhib*, #3050)

¹⁰² *Al-Adab al-Mufrad*, #12. Al-Ḥaythāmī al-Makkī said the narration was ḥasan (*al-Zawājir*, (2/77)); Ḥaythāmī said the isnād of narrators were thiḡāt, *Majma’ al-Zawā’id*, (8/154). Al-Albānī graded it ḥasan, (*Ṣaḥīḥ al-Targhib wa’l-Tarhib*, #2538).

- 88) Abū Hurayrah (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “When Allāh created the creation, family ties stood up and said, ‘I seek protection from you from being severed.’ Allāh said, ‘Are you not pleased that I will join with the one who joins you and cut off the one who severs you?’ Read the verse if you wish:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا
 فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
 فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴿٢٣﴾ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ
 أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allāh has cursed, so He deafened them and blinded their vision. Then do they not reflect upon the Qur’ān, or are there locks upon [their] hearts?”

[Mubammad (47): 22-24]¹⁰³

- 89) ‘Ā’ishah (*radīy Allāhu ‘anhā*) narrated that the Messenger of Allāh (ﷺ) said, “Ties of kinship are suspended on the Throne (of Allāh) saying, “Whoever (maintains) ties, Allāh will tie with him; and whoever severs (ties with) me, Allāh will cut him off.”¹⁰⁴
- 90) Abū Bakrah (*radīy Allāhu ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said, “There is no likely sin for which Allāh

¹⁰³ Bukhārī, #4830, #4831, #4832 and #5987; Muslim, #2554; Bayhaqī, *al-Kubra*, (7/26 and 315), (8/284) and Ahmad, *al-Musnad*, (2/330)

¹⁰⁴ Bukhārī, #5989 and Muslim, #2555

will punish the person in this world, besides what is in store for him in the Hereafter, than cutting family ties and being oppressive.”¹⁰⁵

- 91) Abū Awfā said, ‘Mercy does not come down on a people amongst whom there is a person who has severed family ties.’¹⁰⁶
- 92) Abū Hurayrah (*radīy Allāhu ‘anhu*) says: I said to the Messenger of Allāh (ﷺ), ‘O Messenger of Allāh, when I see you my soul becomes happy and my eyes become cool. Tell me about everything.’ He (ﷺ) said, “Everything was created from water.” I said, ‘Tell me an action which if I do I will enter paradise.’ He (ﷺ) said, “Feed people, spread peace, join family ties and pray at night when people are sleeping and you will enter paradise safely.”¹⁰⁷
- 93) Anas (*radīy Allāhu ‘anhu*) narrated that the Prophet (ﷺ) said, “A group of people (from this *Ummah*) will spend the night eating and drinking and in play and amusement and by morning they will be transformed into apes and pigs, and they will be sunk into the earth and pelted. In the morning people will

¹⁰⁵ Abū Dāwūd, #4902. Ibn Ḥibbān said it was ṣaḥīḥ (Ṣaḥīḥ Ibn Ḥibbān, #455, and al-Albānī, *Silsilah Aḥādīth al-Ṣaḥībah*, #918).

¹⁰⁶ *Al-Adab al-Mufrad*, #63. Graded as ḍa‘īf by al-Baghawī, *Sharḥ al-Sunnah*, (6/441); al-Manāwī, *Takbrīj Aḥādīth al-Masābih*, (2/208), and al-Albānī, *Da‘īf al-Jāmi‘ al-Ṣaḥīḥ*, #1463 and others.

¹⁰⁷ *Musnad Aḥmad*, #7733. Ibn Ḥibbān said it was ṣaḥīḥ, Ṣaḥīḥ Ibn Ḥibbān, #2559. Al-Ḥaythāmī al-Makkī graded it as ḥasan, *al-Zawājir*, (1/194). Aḥmad Shākir said it was ṣaḥīḥ in his checking of *al-Musnad*, (15/72). Ṣaḥīḥ by Al-Albānī, *Irwā‘ al-Ghalīl*, (3/237)

say, 'Last night, this family and this house was sunk into the ground.' Stones will be sent on them like how it was sent on the people of Lūt—on certain tribes and homes because of their drinking wine, having singing girls, consuming usury and severing family ties."¹⁰⁸

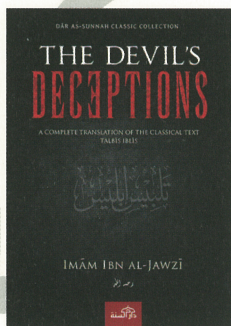
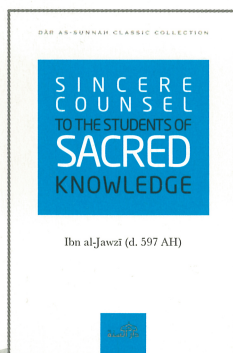
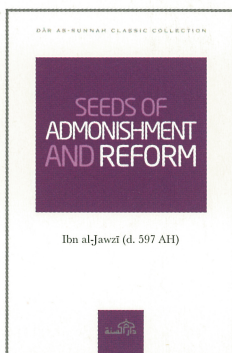
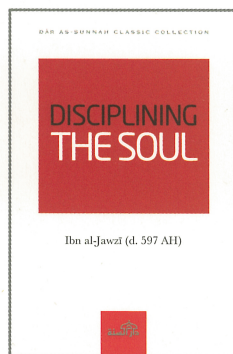
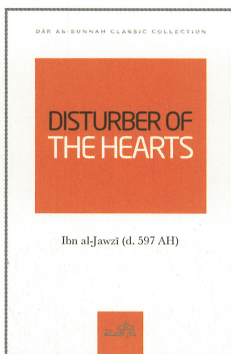
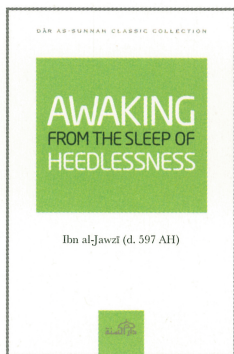
- 94) Abū Bakrah (*radīy Allāhu 'anhu*) narrated that the Prophet (ﷺ) said, "The good deed that gets its reward the quickest is joining family ties so much so that a family may be poor but then they increase in wealth and number when they maintain good relations with one another."¹⁰⁹
- 95) Sulaymān Ibn Āmir (*radīy Allāhu 'anhu*) narrated that he said, 'O Messenger of Allāh, my father used to join family ties, fulfil his pledges and honour guests.' He (ﷺ) asked, 'Did your father die before (the advent) of Islām?' He said, 'Yes.' He (ﷺ) said, "That will not be of benefit to him but will remain in his progeny i.e. his children. You won't ever be put to shame, become despised or poor."¹¹⁰

¹⁰⁸ This ḥadeeth is narrated on the authority of Abu Umāmah al-Bahili. Found in Ṭayalisi, #1137; Mustadrak al-ḥakīm, #8572 and others (with variant wording). Al-Albāni graded it as ḍa'if, ḍa'if al-Targheeb, #1255, while declaring another version as ḥasan in Silsilah al-Ṣaḥīḥah, #1604

¹⁰⁹ Ṭabarānee, Mu'jam al-Awsaṭ, (2/19); Ṣaḥīḥ Ibn Hibbān, #440. Al-Hāfiẓ al-'Irāqī said the isnād was ḍa'if, Takhreej al-Iḥyā', (2/270), and al-Albāni graded it Ṣaḥīḥ li ghayrihi, Ṣaḥīḥ al-Targhīb, #2537; see also Ṣaḥīḥ al-Jāmi', #5705

¹¹⁰ Similar version found in Ṭabarānee, #6213; Mustadrak al-Ḥakīm, #6560. Ibn Ḥajr it was a ghareeb narration (al-Amāli, #128).

Other works of
Ibn al-Jawzī (d. 597AH)



AT THEIR FEET PIETY TOWARD PARENTS

Ibn al-Jawzī (d. 597AH)

Allāh the Most High Said: "And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents..." [17:23]

After Allāh Almighty, there is none who has realised a greater favour to any person than one's own parents. His mother bore him in extreme difficulty and went through great hardship and trouble while carrying him. Both parents performing their best in raising him, providing love and compassion and working hard to spend on him; spending sleepless nights tending to him while ignoring their own wants and desires.

Islām has gone to great lengths in impressing piety towards parents and indicating reward and punishment associated to it. A person with basic common sense understands the rights of the one who renders favours to him; not recognising such rights is from the most deprived qualities one can assume. A person who is dutiful and good to his parents should know that no matter how diligent he is towards them, he can never repay or thank them for their rights and privileges granted to them by Allāh.

The renowned and eminent scholar, Ibn al-Jawzī penned this emotive book upon witnessing disregard and neglect some of the youth in his time had for their parents and kin, and not regarding it to be a necessary part of religion. He therefore felt the need to compile a short tract on these obligations so that the unaware may take heed and reassess the shortfalls in regards to their own obligations. He arranged it into seamless chapters touching on divine basis for being dutiful to parents and enjoining ties of kinship. This English rendering of Ibn al-Jawzī's '*Birrul Wālidayn*' will assuredly lead to marked positive realignment of our own relationships with our parents and families. And Allāh grants the means and ability to whomsoever He Wills.

The author, Ibn al-Jawzī (d. 597 AH), was an learned scholar possessing extensive knowledge. While still young, he became known as someone who was religious and given to learning. He would not waste his time in idle activities and would scrupulously avoid any food whose source was doubtful. He was a great preacher and his fame was widespread; many people repented and accepted Islām at his hands. He was also a prolific writer and authored over one thousand works encompassing a multitude of Islāmic disciplines and sciences.



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